The Map of Man's Misery:
OR, THE
Poor Man's Pocket-Book:
BEING A
PERPETUAL ALMANACK
OF
SPIRITUAL MEDITATIONS:
OR
Compleat Directory
For one Endless Week.

Childhood	for	*Monday.*
Youth		*Tuesday.*
Manhood		*Wednesday.*
Old Age		*Thursday.*
Death		*Friday.*
Judgment		*Saturday.*
Eternity		*Sunday.*

CONTAINING

Many Useful Instructions, Exhortations, and Prayers, with precious Remedies, against Satan's Devices; plainly shewing every Christian so to walk that he may please God. To which is added a *Poem*, Entituled, *The Glass of Vain Glory.*

Licensed and Entred according to Order.

Rom. 7. 24. *O wretched man that I am, who shall deliver me from the body of this Death?*

LONDON, Printed for *John Lawrence* at the *Angel* in the *Poultry*, 1690.

Geo: Challoner

[illegible]

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[illegible] of [illegible]

[illegible]

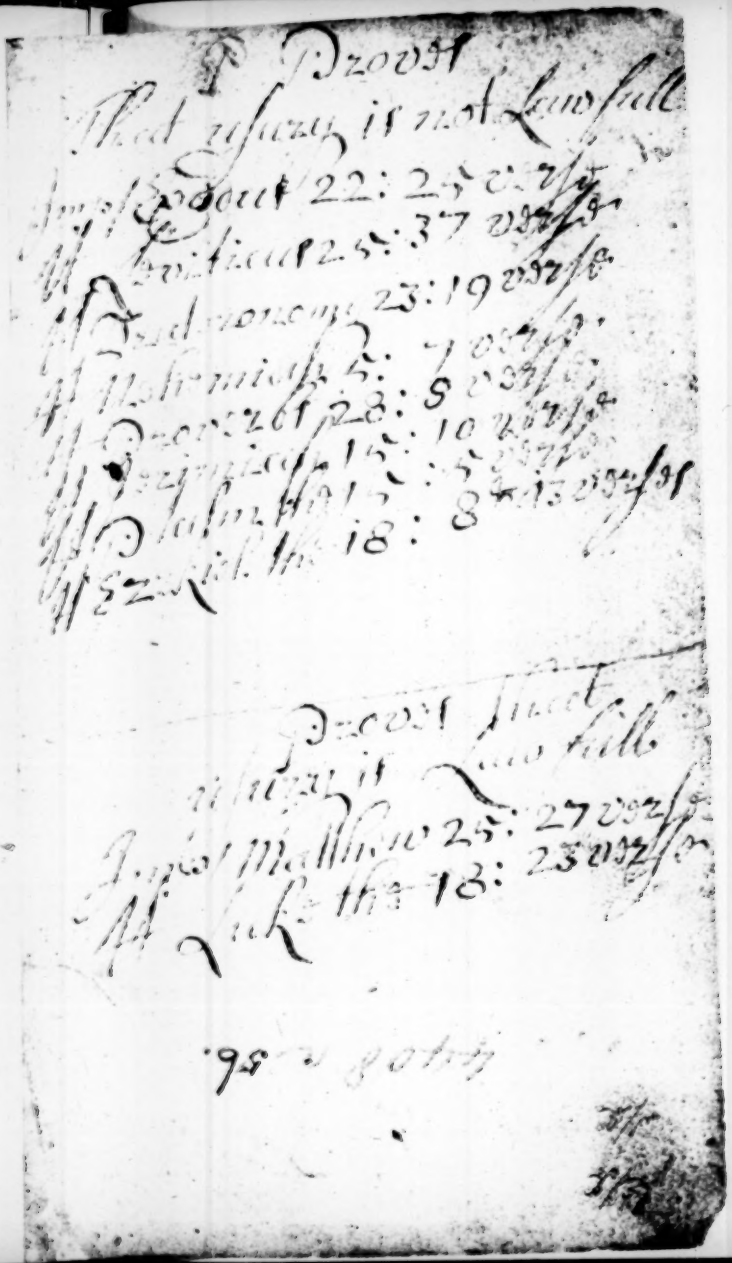
[illegible]

Proves against [illegible]

Exodus 22 ch: 25 v:

Leviticus 25: 37 v:

[illegible]



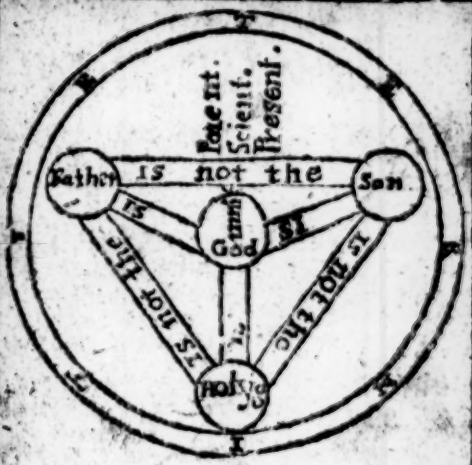
Proves
That usury is not Lawfull
Imp. Exodus 22: 25 verse
Ad Leviticus 25: 37 verse
Ad Deuteronomy 23: 19 verse
Ad Nehemiah 5: 7 verse
Ad Proverbs 28: 8 verse
Ad Jeremiah 15: 10 verse
Ad Psalm the 15: 5 verse
Ad Ezekiel the 18: 8 & 13 verses

Proves that
usury is Lawfull
Imp. Matthew 25: 27 verse
Ad Luke the 18: 23 verse

[illegible]

11.4.11

12.1.11



To what can Mortals (a) *liken me?*
Or what to me compare?
For I, at once, all *Beings* (b) see;
And I fill (c) *Every where.*
I can do all things, (d) and I know
The secrets of the mind.
My Course is swifter than a Roe;
I fly upon the (e) *Wind.*
Earth I on (f) nothing hang: I span
The (g) Heaven, and Starry Sky;
Yet dwell with ever (h) humble man;
Within *Eternity.*

(a) Isa 46 5. (b) Zech 4 10. (c) Jer 23. 24. (d) Job 42. 2. (e) 2 Sam 22. 11. (f) Job 26. 7. (g) Isa. 40. 12. (h) Isa 57. 15.

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TO THE

Right Honourable

RACHEL,

Lady RUSSEL.

MADAM,

AS cunning Artificers, to compleat and make their work ſhine, varniſh it with ſome curious oyl; I have humbly made bold to adorn this ſmall Treatiſe *with your Splendid* Name; *that (carrying about with it ſo Soveraign an* Antidote, *againſt the poyſon and venom of Criticiſms) it may confidently without fear, ſhew it ſelf in the open world, under the conduct of ſo ſafe a Tuition. It is the general applauſe of your innate* Goodneſs, *that prompts*

prompts me to this Confidence; and to present you with a free-will offering; *though but a mite of the interest of that vast* Sum of Respects, *these three Nations owe to the Immortal* Memory *of your late* worthy Husband, *and your own unspotted* Candor.

It is an Almanack, *but* Spiritual, *and such as may prove* Perpetual, *and not wear out of date, whilst Sun and Moon endure, if assisted by God's Blessing and your Favour; and may find acceptance with all good Christians. Which is the only and earnest desire of*

Madam,

Jan. 24. 16$\frac{8}{9}$. Your most humble and

Devoted Servant,

P. KER.

Of

Of the Misery of Man.

MAn's made of dust, by Nature prone to sin;
Conceiv'd, and born, and swadled up therein.
His time is short and swifter than the Sun;
For he once stood, but hours did ever run.
As soon's he comes into the world he cries;
He lives in grief, and with a Groan he dies.
Then whereupon hath Mortals to be proud?
Since Beauty, Riches, Wisdom, Fortitude,
Are but as Shadows, or like flowers in *May*,
That quickly grow, and suddenly decay:
And mighty Kings and Monarchs can but have
A stinking Cradle, and a rotting Grave.
Yet though the Life of every mortal man,
Be wretched, poor, and shorter than a span;
Upon this moment doth depend and lye
The Endless term of long *Eternity*.

Then lead a Holy Life, Fast, Read, and Pray:
And live content, in Faith, from day to day.
That thou may'st sing back from Mount *Zion* high,
Death where's thy sting? Grave where's thy Victory?

Poor

POor wretched Man is born and cries,
Lives threescore years, falls sick and dies
And all his Life is but a Scene
Of sorrow, sighing, grief and pain.

A Perpetual ALMANACK OF *Spiritual Meditations.*

MEDITAT. I.

Of Childhood.

Eccleſ. 11. 10. *Childhood and Youth are Vanity.*

THIS (a) World is but a guilded trifle, and Scene of ſorrow; and Man in his beſt eſtate but vanity: He (b) groweth up like a flower, he conſumeth like a lamp, and is extinguiſhed like a taper. (c) *All fleſh is graſs* (ſaith the Prophet) *and* (d) *man that is born of a woman, is of few days and full of*

(a) 1 Joh. 2. 17.

(b) Pſal. 39. 5.

(c) Iſa. 40. 6.

(d) Job 14. 1.

(e) Pſal. 51. 5 *trouble* : (e) He is conceived in ſin, born in iniquity, his life is a bubble, that's broke with a blaſt ; he (f) Jam. 4. 14. (f) vaniſheth away, and none knoweth the way of his going. A pious and learned Divine compared his miſerable ſtate, to one walking in a pleaſant Garden, very delectable, with all Objects ſuiting his Sences ; but before he was aware, fell in a pit (and in his fall laying hold on a ſmall twig, which grew from the Trunk of a Tree) hung betwixt the top and the bottom, in a lamentable condition. Below him he ſaw a black Lion, and a flame of fire, above him he ſaw a red Lion, and flaming ſword ; and at the end of the ſmall twig, whereby he hung a black Mouſe, and a white, gnawing the root of it, to make him fall ; yet he in the midſt of all this miſery, put forth his hand to pull and eat ſome few, ſmall, ſweet, and poiſonous berries, that grew on a bramble hard by ; whilſt he ſhould have made ſome way to eſcape theſe eminent dangers, before the Mice had cut the

the root of the twig, whereby he hung. Now the Parable is explained thus: The Garden is this alluring world, wherein man taking pleaſure, without conſideration, falleth in ſin,(g) the door of Hell, and pit of Perdition. The twig he hangeth by, is his brittle life, (h) and faith he hath in *Chriſt Jeſus* (i) the root and off-ſpring of *David*, whereby he liveth betwixt (k) hope and fear. The black Lion and flame of fire, below him, are the (l) Devil and Hell, ready to devour him. The red Lion, and flaming ſword above him, are the (m) Law and juſt Judge, ready to condemn and execute vengeance, on all workers of iniquity, and ungodly wretches. The black Mouſe, and the white are (n) Day and Night, which conſume and ſhorten his life. The few Berries are the temptations of Satan, and (o) pleaſures of ſin, which make him forget (p) his mortality and ſorrowful condition, and prefer a temporal and vaniſhing trifle, *to a Crown (q) of far more exceeding and eter-*

(g) Prov. 5. 16. Mat. 7. 16.
(h) Rom. 1. 17. Gal. 2. 20.
(i) Rev. 22. 16.
(k) Rom. 8. 24. Heb. 12. 28. 1 Pet. 5. 17.
(l) 1 Pet. 5. 8. Mat. 25. 41. Rev. 21. 8.
(m) Heb. 12. 21. Gal. 3. 10. Jud. 14, 15.
(n) Job 14. 5. Pſal. 102. 25.
(o) Prov. 28. 17.
(p) Jam. 4.
(q) 2 Cor. 4. 17.

eternal weight of Glory. This is a Map of Man's miſery, and a view of the World's vanity. Here is the Glaſs of his vain glory, wherein he may ſee his image of Death, and wherein he may behold his miſerable condition. Wherein hath vain man to boaſt? where can he lay the foundation of his pride and prodigality? and where will he fly when death aſſaults him? his Birth is but a Bubble, his life ſorrow, and his death pain; yet is his Infancy the happieſt time he here enjoyeth. No people had ſooner acceſs, nor better acceptance with *Chriſt Jeſus* than had young (*r*) Children; yet God (by the Prophet (*s*) *Ezekiel*) ſheweth the natural and miſerable ſtate of the Rebellious *Iſraelites*, in his worſt condition, under the ſimilitude of *a wretched Infant*, whoſe Navel was not cut, nor was waſhed in water, whom no eye pitied, till God himſelf ſaw it, lying in its blood, ſpread his skirt over it, covered its nakedneſs, and ſaid *Live.*

(*r*) Mark 10. 14.

(*s*) Ezek. 16. 3, 4, 5, 6.

Dear

Dear Child, then put more truſt in God than in any Creature; he that made Man for his Glory, ſent thee not into the World to condemn thee, but ſave thee; he taketh (*t*) no pleaſure in the death of the wicked; and that wherein he hath no pleaſure, he looketh not upon as tending to his Glory; he delighteth in mercy, but is long-ſuffering in Juſtice. Keep cloſe to him then, and he will never (*u*) depart from thee. *Though* (*x*) *thy Father and thy Mother ſhould forſake thee, the Lord will take thee up.* And remember that of the Prophet *Iſaiah*, (*y*) *Can a woman forſake her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.* God loveth the young *Iſaac* of thy age, offer it then to him, and he will protect thee, thy whole life-time, give over and commit thy ſelf wholly to him, whilſt thou art young; for *Wiſdom* ſaith, (*z*) *Thoſe*

(*t*) Ezek. 33. 11.

(*u*) Joſh. 1. 5. Heb. 13. 5.

(*x*) Pſal. 27. 10.

(*y*) Iſa. 49. 15.

(*z*) Prov. 8. 17. Cant. 1. 15.

that ſeek me early ſhall find me. Be not given to ſmall ſins in thy childhood; they are the *little Foxes*, which creep in ſlily, to ſpoil the tender Grapes of young Vines: He that never gave himſelf to known ſins, never long'd after them: Cruſh then thy corrupt Inclination, in the bud, leſt conſtant uſe and habit prevail againſt thee, ſo (that like the Sons of *Zervia* to *David*) they be too ſtrong for thee, all thy life afterwards.

2 Sam. 16. 10

The very pleaſures of ſin bring with them an unſupportable burden of temporal and ſpiritual ſorrow, learn then in thy tender years to fear God, obey thy Parents, and walk reverently towards all men; and that thou mayeſt the better perform this, be ſure every morning and evening, to commit thy ſelf to God (who is only able to keep thee) in theſe or the like words.

A Prayer for a Child.

GOod God, and merciful Father, I thy poor Child, whom thou haſt

ſent

ſent into the world, fall down before thee, humbly beging thy grace and aſſiſting preſence, to guide and keep me in this wicked world.

Thou haſt deſired me to ſeek thee early, and I ſhall find thee; ſow then the ſeeds of thy Grace in my heart now, when I am young, that when I am old, I may not depart from thee. Prov. 8. 17.

I am a ſtranger in the earth, hide not thy Commandments from me. Pſal. 39. 12. & 119. 19.

I give my ſelf up unto thee, now in my tender years. I put my whole truſt and confidence in thee.

Cleanſe me from all ſins, original and actual, ſave me from the pollutions of the world, and temptations of the wicked one.

Teach me how to fear thee, obey my Parents, and behave my ſelf as becometh a good Chriſtian, towards all men, that whether I live or die, I may be thine, in Chriſt Jeſus: In whoſe Name and behalf I beg theſe things, and to whom with thee and the Holy Ghoſt, be aſcribed Glory, Honour, and Praiſe, for ever and ever. Amen.

MEDITAT. II.

Of Youth.

Eccleſ. 12. 1. *Remember now thy Creator in the days of thy youth.*

YOUTH is the ſecond Scene of our Temporal Sorrow, the firſt great engagement we have with our mortal Enemies; for no ſooner cometh a young Man to the age of fifteen, but the bloſſoms of his corrupt nature (as the buds in his Childhood) begin to appear and ſend forth the ſcent of his natural corruption. And Satan well knowing his temper and diſpoſition, tempts him with ſuch allurements as agree and ſuit beſt with his inclination. To ſome he is a a roaring Devil, to ſome a dumb and ſly Devil, and to ſome he
2 Cor. 11. 14. transformeth himſelf to *an angel of light*. And the greateſt promoters of the Devil's intereſt in this ſpiritual conflict, are wicked men,

on

on whom Satan hath gotten the maſtery: Thoſe he driveth to all ſin and iniquity, never ſuffering them to (*b*) *conſider their latter end.* (*b*)Deut. 32. 29. And the Prince of the Air, having thus gotten the Weather-gage, he uſeth them as Fire-ſhips to blow up others, with all ſorts of worldly and voluptuous pleaſures, and carnal temptations, that both may ſink together in the bottomleſs deep. Oh (*c*) that young men would ſeriouſly conſider this, and lay their latter end to heart, and not prefer the (*d*) pleaſures of ſin, which laſt but for a moment, to that unſpeakable joys that will never know end. (*c*)Iſa. 48 18. (*d*) Heb. 11. 25. 26.

Therefore, O vain young man! never commit the reins of thy Government, to the unbridled deſire of *ſelf-will*, and unſatiable appetite; our three great Enemies are the Devil, the World, and the Fleſh; and the moſt dangerous of theſe three is our own Fleſh; an enemy within the walls of a beſieged City is worſe than a whole army without; (*e*) a Kingdom di- (*e*) Matt. 12. 25, 26. Mark 3. 24, 25.

vided againſt it ſelf cannot ſtand. Man is a little World, in which if wicked and rebellious thoughts, words, and actions riſe and prevail againſt a ſober, godly, and contented converſation; the whole Man is ſuddenly brought to deſtruction. Give thy ſelf then fully up unto God; he is the ſole *Monarch* that conquereth all before him; he can make us (*f*) *Kings and Prieſts*, and give us power over (*g*) the Nations to reſiſt Nature, and inherit Grace. Unleſs the Lord watch over thee, all thy watching is but in vain; he ſtandeth at the door now, and knocketh; ariſe then young man in haſte and let him in, he is the beſt Gueſt that ever was entertain'd; he'll (*b*) guard the houſe without a helper, and ſtrike all thy ſpiritual temptations blind, with the powerful light of his countenance within. And be ſure, if thou wouldeſt cohabit with him, keep a clean houſe, a (*i*) *conſcience void of offence towards God and man.* Never queſtion his kindneſs, he hath given

(*f*) Rev. 1. 6. 1 Pet. 2. 5.
(*g*) Rev. 2. 26. Gen. 15. 22, 23. Cant. 5. 2. Rev. 3. 20.
(*b*) Pſal. 127. 1.
(*i*) Act. 24. 16.

given unſpeakable demonſtrations of his conſtant love and favour, and there is nothing God taketh worſe than (*k*) *unbelief*; (*l*) *the fearful and unbelieving* are the Ring-leaders of all damned wretches: Therefore, whatever be thy condition, be neither quite dejected, nor puffed up in mind, but with the Prophet *Habakkuk*, rejoice (*m*) in the God of thy Salvation. *Pride* is the ſin of Devils, *Deſpair* the mark of a Reprobate, and a *Repining ſpirit* is an abomination before the Lord. Though poor then be content, for Contentment is a Sawce that ſweeteneth all Sowres. *Paul* was a good Proficient at the School of Grace, yet could he not learn this Leſſon without whipping, for he telleth, 2 *Cor.* 11. 24. *Of the Jews five times received I forty ſtripes ſave one.* Then afterwards, *Phil.* 4. 11, 12, 13, *&c.* could he patiently ſay, *I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and I know how to abound; every where and in all things I am*

(*k*) Mat. 13. 58.
(*l*) Rev. 21. 8.
(*m*) Hab. 3. 17, 18, 19.

in-

inſtructed, both to be full and to be hungry, both to abound, and to ſuffer need. I can do all things through Chriſt, which ſtrengtheneth me. Ambitious ſpirits are never ſatisfied, and covetous minds have never enough. *Alexander the Great* envied *Diogenes* in his poor Tub. And one day on his March, talking with a poor Gardener (who ſaid he deſired no Promotion, leſt it ſhould trouble him, and break his Contentment) wiſhed himſelf the Gardener, and the Gardener him. *Solon* being asked, How he had diſpoſed of his great Eſtate? anſwered, *Omnia mea mecum porto.* All that is mine I bear about with me. And being again asked, where his *Summum Bonum*, or *Chief Happineſs lay*? anſwered, *In the contentment of the mind.* Thus even thoſe who had not the knowledg of God (but through the dark glimmerings of obſcure Nature) diſdained to fix their affections on the vaniſhing objects, and temporal enjoyments, which this inferiour world could afford; their deſire was af-

ter

ter higher things. *Os homini sublime dedit*, saith the *Poet*; God hath given man a face to look to Heaven, higher than the cursed Glob of a vanishing world, whose form and frame will quickly wear out of fashion. Therefore, O young Man, let not thy affection on things here below, but make sure of an permanent (n) treasure in Heaven; where moth cannot consume, nor thief dig through and steal. Repine not against thy poor condition; God knoweth what best (o) suits thy temper. I knew a man, who whilst he was poor, behaved himself as a very honest man, and protested if God would bless him with a fortune, he would do many acts of Charity, and never be lift up in mind, nor be forgetful of his poor Neighbours, who had been kind to him in his mean condition: But falling to an Estate, became a cruel Tyrant, proud like *Lucifer*, forgot all former friends, and conferred favours: yet acknowledged he had not half the contentment and quiet of mind,

(n) Mat. 6. 20, 21. Luk. 12. 33. 1 Tim. 6. 19.

(o) Prov. 30. 8, 9.

mind, which he had when he was in his poor condition. (p) *A rich man* (saith our Saviour) *shall hardly enter into the kingdom of heaven.* The young man in the Gospel was not startled at any thing that our Saviour proposed, till he desired him to sell and give all that he had to the poor; then *he went away sorrowful, for he had great possessions.* Thus, there is no greater stumbling-block in the way of our Pilgrimage, in following Christ to the Kingdom of Heaven, than Riches; they clog us, and make us faint before we come to our Journey's end. Our troubles of earth make us forget our business of Heaven. (q) Our Saviour told *Martha*, that she was *careful and troubled about many things: But one thing was needful*; mind first then this one thing, for it bringeth along with it all other necessaries;

(p) Mat. 19. 21, 22. Luk. 18. 22, 23.

(q) Luk. 10. 42.

Est Deus, in cœlis qui providet omnia curat;
Credentes nunquam deseruisse potest.

We

We have a God in Heaven above,
who for us care doth take,
And those that to him faithful prove,
He never will forsake.

It is very observable that of *Luk.* 16.25. where *Abraham* said to the Rich man in Hell, *Son, remember that thou in thy life-time receivedst thy pleasures, and likewise Lazarus pains; now therefore he is comforted, and thou art tormented.* (r) *He that hasteneth to be rich shall not be innocent*, saith *Solomon.* Court not then a Snake in thy bosom, nor drink of (s) *the cruel venom of asps*; but (with *Paul*) *having food and raiment therewith be content.*

(r) Prov. 28. 20.

(s) Deut. 32 33. 1 Tim. 6.8.

And if thou be one whom God hath blest with an Estate, be not puft up in mind: Riches to a sober wise man, are a blessing, but to a prodigal fool a snare and curse; therefore pray to God for the sanctified use of his benefits; beg a wise and understanding heart; (and with *Caleb's* Daughter) (t) *the upper as well as the nether springs*;

(t) Josh. 15. 18, 19.

ſprings; an Heavenly bleſſing from above on thy temporal Eſtate here below: and this is the ſureſt way to keep thy ſelf from pride, ſloth, and vain glory; for no man hath whereupon to boaſt; he is the wicked ſeed of ſinful Parents; he is come from a ſtinking cradle, and goeth to a roting grave; his life is but (*u*) a vapour, or breath of air; his body but earth, which corruption will grind to (*x*) duſt, and make meat for crawling worms; he comes into the world crying, he lives in ſorrow, and dies ſighing; and all his time (ſave as much as is ſpent in the ſervice of God) is vanity. Every man in his natural ſtate, is but a mad man, he hath not the right uſe of his reaſon; the beſt jewel he hath is his immortal ſoul, which he leaſt looketh after; tho his (*y*) *eyes were opened* to know good from evil, he wanteth the ſpirit of diſcerning, to chuſe the one, and refuſe the other. The ſerious conſideration of theſe things made *Paul* cry out, (*z*) *O wretched man that I am, who ſhall deliver*

(*u*) Jam. 4. 14.

(*x*) Gen. 2. 7. & 3. 19. Eccleſ. 3. 20. & 12. 7.

(*y*) Gen. 3. 7.

(*z*) Rom. 7. 24.

deliver me from the body of this death! Therefore O vain young man, ſeriouſly conſider theſe things, (*a*) *While the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.* What I tell thee, I know by *Experience*, which (tho ſhe be reputed the School-miſtreſs of fools) teacheth to the life; all her Leſſons are ſure demonſtrations; therefore in time take advice, leſt when it is too late thou cry out with the fool in the *Proverbs*, (*b*) *How have I hated inſtruction, and my heart deſpiſed reproof? and have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?*

(*a*) Eccleſ. 12. 1.

(*b*) Prov. 5. 12, 13.

And the better to perform this, I ſhall give thee my beſt advice how to ſhun theſe vices to which youth is moſt ſubject and addicted, which are,

1. *Diſobedience to Parents.*
2. *Vain Glory.*
3. *Idle talk.*
4. *Envy and lying.*
5. *Vain Complementing.*
6. *Flat-*

6. *Flattery.*
7. *Wanton and obſcene Speech.*
8. *Mocking and Scoffing.*
9. *Braging and boaſting.*
10. *Swearing.*
11. *Gaming.*
12. *Keeping bad company.*

Of Diſobedience to Parents.

Diſobedience to Parents is a heinous ſin, againſt the firſt Commandment of the 2d Table of the Moral Law; it is a ſin againſt God, Nature, and our own reaſon. *Actæon* could uſe no ſtronger argument to perſwade his Servants and *Dogs* to a civil behaviour than by telling them he was their Maſter:

Actæon *ego ſum, dominum cognoſcite veſtrum.*

I am *Actæon*, full of wo,
Then pity on your Maſter ſhow.

But what ſtronger argument is it to men and women to obey, reverence, and honour their Father and

and Mother, to tell them *they are their Parents*, by whom God ſent them into the world, entertain'd them, educate them, and carefully provided for them? And it is obſerved, that thoſe who prove diſobedient to Father or Mother, meet with rebellious and obſtinate children; and are requited with the ſame curſe which they were to their Parents. Be not guilty then of this formidable ſin, young Man. We are bound with infringible tyes of Nature, Reaſon, and Gods Commandment, to obey and honour thoſe who have done ſo much for us; with promiſe of long life and happy days. God out of the abundance of his love and mercy, to perſwade his people to a holy reverence and conſtant obedience, telleth them, *Jer.* 31. 9. *I am a Father to Iſrael, and Ephraim is my firſt-born.* And the afflicted *Iſraelites* could uſe no expreſſion of greater ſtrength and fervency to prevail with God, than by telling him, (a) *Doubtleſs thou art our Father, our Redeemer, thy Name is from ever-*

(a) Iſa. 63. 16

lasting. It is said *Deut.* 27. 16. *Cursed be he that setteth light by his Father or his Mother; and all the people shall say Amen. Samuel* told *Saul*, 1 *Sam.* 15. 23. *Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Moses* the man of God could in his anger stigmatize the murmuring, backsliding and tempting *Israelites* with no sharper term or expression than by calling them *Rebellious: Now, ye Rebels; must we fetch you water out of this Rock?* Read the punishment of a Rebellious Son, *Deut.* 21. 18. *If a man have a stubborn and Rebellious Son, which will not obey the voice of his Father, or the voice of his Mother, and that when they have chastened him, will not hearken unto them. Then shall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City, and unto the Gate of his place; and they shall say unto the Elders of his City, This our Son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his City shall stone him with stones,*

Deut. 20. 10.

that

that he die. So ſhalt thou put evil away from among you, and all Iſrael ſhall hear and fear. Solomon ſaith, *Whoſo curſeth his Father or his Mother, his lamp ſhall be put out, in obſcure darkneſs.* And again, *Prov.* 30. 17. *The eye that mocketh at his Father, and deſpiſeth to obey his Mother, the ravens of the valley ſhall pick out, and the young eagles ſhall eat it.* Heavy are the Curſes which hang over the heads of rebellious Children. All other ſins ſtrike againſt God or Man; but this ſtriketh at both. They who are diſobedient to Father and Mother, whom they have ſeen, will never fear nor worſhip God aright, whom they have not ſeen. I lately heard a Malefactor, brought to the place of Execution, when the Rope was about his Neck, exclaim'd againſt himſelf thus: "Alas when I was "a young man, I kicked at my "Parents correction, and would "hear none of their reproof, which "if I had not done, but taken their "advice, I might have lived an ho-"neſt man, and not been expoſed "to

Prov. 20. 20.

" to day, a ſpectacle to the world,
" nor died a reproachful Death,
" to the ſhame and diſgrace of my
" kindred. Let all people here pre-
" ſent, take example by me.

Be wiſe in time then, raſh young man, let the fall of others be a Beacon to keep thee from ſtumbling.

Fœlix quem faciunt aliena pericula (cautum.

He's wiſe that from another fall
Doth ſhun a ſnare and give the wall.

David asketh, *Pſal.* 119. 9. *Wherewith ſhall a young man cleanſe his way?* He anſwereth himſelf, *by taking heed thereto, according to thy word.* Let every young man then ſtrive againſt his natural corruption, and his own appetite, and conform himſelf as much as lyes in his power, to the revealed Will and
1 Pet. 2. 17. Word of God. And with the Apoſtle *Peter*, *Honour all men, love the Brotherhood. Fear God. Honour the King.*

Of

Of Vain Glory.

VAin Glory, ſelf-confidence and oſtentation, are ſuch imperfections, that they render a man abſolutely uncapable of good advice, and precepts of wiſdom, as long as they dwell within him. (a) *A ſluggard* (ſaith *Solomon*) *is wiſer in his own conceit than ſeven men that can render a reaſon.* But (ſince all things under the Sun are vanity) wherein hath a young man to boaſt? and wherein can he glory? Not in honour, for Promotion is a tottering Pyramid of guilded ſorrow, and he that's like (b) *Haman*, great and in favour with his Prince to day, may be hang'd on a Gibet to morrow. Not in his ſtrength, for one fall from his Horſe can make him a cripple. And God (c) *taketh not pleaſure in the legs of a man.* Not in his beauty; for one blow on the face can deform him; and (d) God *looketh not on the Countenance*, or *on the height of a mans ſtature, but on the heart.*

(a) Prov. 26. 16.

(b) Eſth. 7. 10.

(c) 1 Sam. 16. 7.

(d) Gal. 2. 6.

heart. Not in his riches, for they can take wings and fly away. I have known a man one day rich, and the other a poor begger. The great Victorious *Beliſarius* had his eyes put out by the Emperour *Juſtinian* (for whom he had vanquiſhed and overthrown the *Perſians*, *Vandals* and *Goths*) and was forced to beg, and for neceſſity cry out, *Date obolum Beliſario*, Give a Halfpeny to poor *Beliſarius*. The Emperour of *Germany* being put from his Empire, was reduced to ſuch neceſſity, that he beg'd an inferiour place, from one who had formerly been his Servant, and was refuſed; on which with a Heavy heart, he broke forth with

(e) Job 19. 21. (e) *Job, Have pity upon me, O ye my friends, for the hand of God hath touched me.* Our fine Clothes are the coverings of our ſhame, and the badge of our Apoſtacy; our beſt enjoyments are but tranſient

(f) 1 Cor. 7. 31. trifles, and (f) the *faſhion of this world paſſeth away.* Therefore let

(g) Iſa. 45. 25 him that glorieth (g) glory in the Lord, in whom is hid all perfections,

ctions, and the fulneſs of Alſufficiency. If thou loveſt honour he is the *King of Kings*, and able to promote thee, (*b*) *he putteth down one, and ſetteth up another.* If thou loveſt ſtrength, he's *a ſtrong God.* He can work with (*i*) a word, and none can oppoſe the arm of Omnipotence; (*k*) *he calls things that are not as if they were*; his hand (*l*) ſpares heaven; (*m*) he binds the wind in his fiſt; he (*n*) hangs the earth upon nothing; he's (*o*) *a man of war*, he's a (*p*) *Prince of Peace*; and ſtill (*q*) preſent, to reſcue out of the greateſt danger. If thou loveſt Beauty, he's (*r*) *white and ruddy, the chiefeſt among ten thouſand*; he's beauty without blemiſh, (*s*) *his countenance ſhineth like the Sun in his ſtrength*; (*t*) *fair as the Moon, clear as the Sun, and terrible as an army with banners.* Loveſt thou riches he's a Pearl without a parallel; all things are his, (*u*) *all the beaſts of the foreſt, and the cattel upon a thouſand hills. Riches* (*x*) *and honour are with him, yea durable riches and righteouſneſs. He will cauſe thoſe that love him*

Jer. 9.24. 1 Cor. 1.31. 2 Cor. 10.17.
(*b*) Pſal. 75.7.
(*i*) Gen. 1.3.
(*k*) Rom. 4.17.
(*l*) Iſa. 42. 12. & 48.13.
(*m*) Prov. 30.4.
(*n*) Job 26.7.
(*o*) Exod. 15.3.
(*p*) Iſa. 9.6.
(*q*) Jer. 23. 24.
(*r*) Cant. 5. 10.
(*s*) Rev. 1.16.
(*t*) Cant. 6. 10.
(*u*) Pſal. 50. 10.
(*x*) Prov. 8. 18. Verſ. 21.

inherit ſubſtance, and he will fill their treaſures. Loveſt thou to go fine? he
(y) Zach. 3. 4. can (as he did to (y) *Joſhua* the High Prieſt) take away thy filthy Garments, and *cloth thee with change of raiment*, he will cover thy nakedneſs, with the Rob royal of
(z) Jer. 3. 22. Hoſ. 14. 4. Heaven) (z) *heal thy back-ſlidings, love thee freely*, and keep thee ſpotleſs for ever. If any man had
Jude 24. wherein to glory, the Diſciples had, when they returned with joy,
Luk. 10. 17, 20. and told our Saviour, *Lord, even the Devils are ſubject unto us, through thy Name*: But our Saviour told them, *in* this rejoyce not, *that the ſpirits are ſubject unto you, but rather rejoyce becauſe your names are written in heaven.* Therefore with *David*, *Pſal.* 118. 8, 9. *Put no confidence in man, nor Princes*, nor in thy own ſelf, nor in any thing, but put thy *truſt in the Lord*, and glory in God alone, and ſay with the ſame King, and Prophet, *Pſal.* 73.

24. *Thou wilt guide me by thy counſel, and afterward receive me to glory.*

25. *Whom have I in heaven but thee? and I have deſired none in the earth with thee.*

26.

26. *My flesh faileth, and mine heart also; but God is the strength of mine heart, and my portion for ever.*

Of idle Talk.

THE next thing that I would recommend to every young Man, is the Government of the Tongue, 'tis an unruly member, it oft breaketh loose, notwithstanding that God hath shut it up, within two doors. The Apostle *James* describes it to be the most irregular Member of the whole Body, and the words of an inflamed Tongue, like sparks of Hell, able to set whole Nations on fire. The face is the Title-page of the whole man, the mouth is the door of the Disposition, the Thoughts of the heart are the Privy Council of the soul; Words are Ministers of State, they deal for no less than Kingdoms; for of every idle word that a man speaketh he must give an account at the day of Judgment; and by our words we shall

Jam. 3. 5, 6.

Mat. 12. 36, 37

be juſtified, and by our words we ſhall be condemned; let every one then be cautious what he ſpeaketh; *Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles,* ſaith *Solomon,* Prov. 21. 23. a word can be ſpoken but once, *Neſcit vox miſſa reverti*; it cannot be recall'd, therefore ought to be well ſpoken.

Prov. 25. 11. *Words ſpoken in ſeaſon are like apples of gold in pictures of ſilver.* And a word out of ſeaſon is an abortive birth; and good neither for ſpeaker nor hearer. Backbite no man, and ſpeak ill of none, but always good, and when no good can be ſpoke, hold your peace.

Tit. 3. 2. Jam. 4. 11.

Fraud vail'd with friendſhip makes
the greateſt foe,
Think moſt men Rogues, but yet tell
no man ſo.

The Tongue is a flexible Member, *with* or *againſt*, as the Company drive. I have known one joyning with the preſent Diſcourſe calumniate a man to the utmoſt; and immediately falling in Com-

pany

pany with thoſe who bore reſpect for the ſame man, joyn with them as much in his praiſe, and on the ſame very account. Premeditate then, raſh young man, before you ſpeak; and if you reſolve to ſet a ſure watch to the door of your lips, keep a ſtrong guard over the gates of your heart, for thence are the beginnings of evil, and the original of all wickedneſs; therefore with *Solomon*, *Keep thy heart with all diligence, for out of it are the iſſues of life.* Pſal. 141. 3. Prov. 4. 23.

Of Envy and Lying.

PRide, *Envy* and *Lying*, were the firſt begotten of the Devil, and ſiſter-twins of Damnation and darkneſs; they'r of an ancient extract, and deduce their pedegree from the *Old Serpent*; they'r the firſt ſeeds of Apoſtacy, which the *wicked one* did ſow in the Garden of *Eden*, to choak the lovely flower of Innocence, and blaſt the bloſſomes of the Tree of Life. A lye was hatch'd betwixt *Pride* and Gen. 3. 4.

Envy, and no sooner came the cocatrice into the world, but it murdered the whole race of Mankind. It is the root of all evil, and the Father of unbelief; the corruption of nature, the overthrow of grace, the ruin of the World, and breeder of enmity, 'twixt God and Man. There is no sin more opposite to the nature of God; for (Truth being his Essential, Prerogative Royal) he can no more endure a lye than Ice can endure heat.

In the whole Scriptures of Truth, I read not one gracious promise to a resolute lyar, yea it is said, *Isa.* 63. 8. *Surely they are my people, children that will not lye. So he was their Saviour.* And when in *Rev.* 21. 8. a List and *Series* of wicked Sinners are reckoned up, *Liars* are placed in the highest rank and degree, and have a more absolute sentence than all the rest, for it is said, *And ALL Liars shall have their part in the Lake which burneth with fire and brimstone; which is the second death.* And (as it was

was the firſt of ſins) ſo it is the laſt that is ſpoken againſt; for it is ſaid in the ſame *Chap. verſ.* 27. That in no ways any thing that defileth or worketh abomination, or maketh a lie, ſhall enter the *New Jeruſalem.*

Our Saviour proveth the deceitful *Jews* not the ſeed of faithful *Abraham*, but of the fearful Devil, becauſe he being the Father of a Lie, and they Liars, they reſembled the Wicked one, and did his works more than the works of their father, which is in heaven, *Joh.*8.44. *Ye are of your father the Devil, and the luſts of your father ye will do: he hath been a murderer from the beginning*, and abode *not in the truth, becauſe there is no truth in him. When he ſpeaketh a lye, then ſpeaketh he of his own. For he is a liar, and the father thereof.* Thus Lying and Murdering go together, every liar is a cowardly murderer, he killeth a mans reputation behind his back, takes away his credit, ruins his good name. He that is deſtitute of Truth is deſtitute of God, for *God is Truth.*

Thus Satan is the father of *lyes*, and consequently of all *Liars*: They who are addicted to lying are his adopted children. And what father is he? a father without affection, who to the utmost of his power, works his childrens overthrow; a sworn enemy to all mankind, and all that is good, under the Sun. The first of all sinners, that had his *being* from God, but his *being such* of himself. For after his lying, and saying that which was void of truth, and casting the aspersion of *untrue* on God himself, the Lord took away from him his Mercy, Glory, and Goodness, and then (as by taking away light, darkness cometh) from an *Angel of light*, he became a Devil of darkness. This (being but a privation, neither created, made, nor brought forth) he is termed a *God*, God of the world of apostates, and *Lord over all the children of pride*.

Gen. 3. 15.

Gen. 3. 4.

Job 41. 34.

The Sorceries of the Son of Perdition are termed *lying wonders*; and the greatest stumbling-block, which is cast in the way of self-conceited

conceited ſtiff necked unbelievers, is deluſion to ſeduce them to beleive a *Lie.* Theſſ. 2. 11.

An antidote may be provided againſt all ſins, but this none can oppoſe. If the Tongue (as the Apoſtle *James* ſaith) be ſet on Hell-fire, ſure *lyes* muſt be ſparks which fly from thence, mentioned, *Iſa.* 50. 11. wherewith the wicked compaſs themſelves about, and walk in the light of their own kindling. All unrighteouſneſs is ſin, but this is a *ſin of ſins,* the Grandmother of all impieties. 'Tis the foundation of the Kingdom of confuſion, and the firſt brick of the Spiritual Babylon. 'Tis a cocatrice hatch'd in a *Sylogiſm*, and Chriſten'd with the name of *Reaſon,* 'tis dandled by the *Alma Mater,* and trades under the Vizard of *Philoſophia.* It is the breeder of ſtrife, and the raiſer of Sedition, which hath turned Kingdoms upſide down. It is a cloak to Conſpiracies, a veil to Villanies, and a cover to all vitious deſigns. Jam. 3. 6.

The venom of the Viper's gall,
The Serpent's sugar'd breath;
The first of sins which made man fall,
And slav'd us all to death.

Any man may be converſed with, except a Liar, but with a Liar no honeſt man can keep company, for which cauſe *David* ſaith, *Pſal.* 120. 2. *Deliver my ſoul, O Lord, from lying lips, and from a deceitful tongue.* He is uncapable of buſineſs, and can be truſted with no employment. A man can never commit this ſin ignorantly; for he ſins againſt light, knowledge, and reaſon, *mentiri eſt contra mentem ire.* He contradicts the known truth. In all the hoſt of Hell, and army of Antichriſt, there is not a more reſolute Soldier who doth the Devil greater ſervice than a confident Liar; he breaketh through all the fortifications and threatnings of God's juſtice, to raiſe a quarrel, and break the peace 'twixt God and man; and there is no ſin more hateful before God, and diſparaging before men, than the

ſin

ſin of lying; whence one ſaid, *If there were no ſin in lying, I would not undervalue my ſelf to be guilty of ſo beggarly and brutiſh a vice.* *Liars, Tale-bearers,* and *Buſie-bodies,* are the Devils Pedlers, they carry about his trade of confuſion in the Kingdom of darkneſs, to lead people to damnation, by ſetting them by the ears; and they themſelves live (or rather die) by the loſs; for when the truth is put to a trial, the author and inventer is reputed abominable, and his reward is hatred, ſhame and diſgrace. Therefore *David* ſaith, *Pſal.* 120. 3. *What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue? ſharp arrows of the mighty, with coals of juniper.* And again, *Pſal.* 52. 4. *Thou loveſt all devouring words, O thou deceitful tongue. God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.* The *old Serpent* was chief of this company, yet was broke at firſt; he broke his own back ſo that yet he could never

Prov. 16. 28.

never ſtand ſtraight, and had ruined all mankind, had God (their great creditor) brought them to an account. Thus every *liar* is a fool, and every *envious perſon* (as *Job* ſaith) a *ſilly one*. And Satan himſelf the pattern and Patron of all Liars (though he be old and ſubtle) yet is he but a Simpleton; he made but a bad days work, when he envy'd our firſt Parents, for in ruining them, he undid himſelf.

Job 3. 2.

Therefore, O young man, be not given to his pedling vice; it unmans a man to do that which is againſt reaſon and knowledg, and renders him hateful in the ſight of all good men; moreover it is a vice that hath not the leaſt ſhew or guilded tincture of any gain or good. Whence ſaid one,

Pride, lying and ingratitude are Evils,
Repugnant to all natures but of devils.
All ſins profeſs ſome kindneſs great or
ſmall;
But theſe two Feinds they profit
nought at all.

Of

Of vain Complements.

NEver give thy ſelf to vain and idle Complements, which are but lies masked with the vizard of civility; or nonſenſe guilded with a ſtrain of Eloquence. If thou be a man of parts, thou canſt expreſs thy ſelf without affected language, and fine figures. I have known a man at firſt, flouriſh in ſome con'd Complements; and when his treaſure of Eloquence hath been exhauſted, was ſtruck dumb, and forc'd to make uſe of his own ruſtick rugged ſtile, and in the end diſcovered to be a *Dunce*, and the worſe look'd upon for his great promiſes and furious onfall; therefore follow the advice of the Poet:

Nec ſic incipies ut Scriptor Cyclicus olim.
FORTUNAM PRIAMI CANTABO, ET NOBILE BELLUM.
Quid dignum tanto feret hic promiſſor hiatu?

Par-

Parturiunt montes, naſcitur ridiculus Mus.

Therefore let thy Diſcourſe be ſober and true, without diſſimulation, *not with excellency of ſpeech,* and vain Complements, which but ridicule a man, and increaſe to greater ungodlineſs.

1 Cor. 2. 1.

Of Flattery.

USE no vain flattering ſpeeches upon any account: rather be too plain in ſpeaking the truth, then reputed a lying Sycophant, to pleaſe any perſon, or ingratiate thy ſelf with the greateſt, either for loſs or gain. For *that which is highly eſteemed of before men is an abomination before the Lord.* Subtile Sycophants are the worſt and moſt dangerous of men; their words are ſnares and trapes of hypocriſie, which catch men under colour of friendſhip, eſpecially ſuch as have ſcrew'd themſelves in favour with Princes, and are time-ſervers, and weather-cocks of State. The witty *Æſop* was of this Tribe,

Luk. 16. 15.

Tribe, and flattered *Creſus* King of *Lydia* to the ſtake, yet (tho he liv'd in favour with Princes) had his neck broke at laſt; whilſt poor *Solon* who ſpoke the truth plainly, died ſoberly in his bed. *He that ſpeaketh flattery to his friend* (ſaith *Job*) *even the eyes of his children ſhall fail.* He that loveth a man will never flatter him, *For a flattering mouth worketh ruin,* (ſaith *Solomon.*) And again, in another place, *He that hateth diſſembleth with his lips, and layeth up deceit within him.* Therefore with the Apoſtle *Paul, Let love be without diſſimulation,* and let your ſpeech be always ſeaſoned with the *ſalt of grace,* that you may know how to anſwer every one.

Job 17. 5.

Prov. 26. 28.

Prov. 26. 24.

Rom. 12. 9.

Col. 4. 6.

Of wanton and obſcene Speech.

GIVE not thy ſelf to laſcivious and wanton ſpeech; if God take an account of every idle word, how much more of obſcene and impudent talk. *Out of the abundance of the heart the mouth ſpeaketh;*

Mat. 12. 34.

keth; therefore if thou findeſt thy ſelf ſubject to this brutiſh vice, ſearch diligently thy heart, and thou wilt find ſome ſpark of luſt, kindled by corrupt nature, which (unleſs it be quickly extinguiſhed by abſtinence, ſobriety and watchful prayer) will ſet the whole man on fire; fly then from wanton ſpeeches, if thou wouldſt overcome thy fleſhly luſts which fight againſt the ſoul.

1 Pet. 2. 11.

Nil dictu fœdum viſuq; hæc limina tangat intra quæ puer eſt.

Let nothing filthy or unclean,
That can be heard, or may be ſeen,
Approach unto that *door* wherein
Is *Boy* or *Youth* that fears to ſin.

Therefore (to follow *Paul*'s advice) lay aſide *anger, wrath, malice, blaſphemy, filthy communication out of your mouth.* And (with the Apoſtle *James*) *lay a part all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſoul.*

Col. 3. 8.
Eph. 4. 25.
Jam. 1. 21.

Of

Of Mocking and Scoffing.

THere is no ſin without offence, and there is no offence without ſin; but there is no ſin that giveth greater offence than Scoffing. There is no greater trial of a man's patience, than to be jeer'd and laugh'd at; and we ſee, by daily experience, that there is nothing that ſtirreth up more quarrels 'twixt man and man. *Wo unto the world becauſe of offences; but wo to that man by whom the offence cometh.* Becauſe *Sarah* ſaw *Iſhmael* mocking, ſhe cauſed his father to caſt him out of his family. It is ſuch a vice that God will not wink at, either in old or young. Little Children mocked the Prophet *Eliſha, And two ſhe-bears out of the wood tare forty and two of them.* The ſeat of the ſcornful is the remarkable Butt whereat the good marks-man *David* ſhooteth his firſt arrow. The Apoſtle *Jude* telleth that in the laſt time, and world's dotage, there ſhould

Mat. 18. 7.

Gen. 21. 8.

King. 2. 23.

Pſal. 1. 1.

Jude 18.

ſhould be *Mockers*; which is verified in our days; wherein every place, both in City and Country, is plagu'd with ſcornful ſcoffers, jeerers, and mockers; expoſing both themſelves and others Ludibries and laughing-ſtocks, to all Companies whatſoever, without reſpect to friend or foe.

Therefore, young man, be not given to this vice; It is a Proverb that *there is never great loſs without ſome ſmall gain*; but this ſinful vice bringeth infinite loſs, without the leaſt grain weight of profit. It is a hateful ſin before God, and a clownish offenſive piece of ill breeding before man. If it be thy fortune to be mocked, follow Chriſt's Example, who when he was mocked took it patiently, ſuffered our abuſes, forgave them freely, and took away the guilt of our ſin. As in *Luk.* 23. 34. where he prayeth for the cruel mocking *Jews*, who were deriding and Crucifying him: *Father* (ſaith he) *forgive them, for they know not what they do.*

Luk. 23. 35, 36.

Of

Of Bragging and Boasting.

USE no great Boastings in thy Discourse, the spirit of meekness is not a spirit of bragging; *Charity boasteth not* (saith *Paul.*) *A mouth speaking great swelling words,* is the mark of the wicked. A man of great words is never one of great exploits and performances; Hectoring words are the note of a Coward; *Tela præviſa minus ferunt: Blows foreſeen are leſs hurtful.* And as a fool is counted wise when he holdeth his peace; a coward when he boasteth not, is reputed a couragious man. It was the saying of a valiant Captain, that he never fear'd a furious Hectoring boasting man; for at the first onset, the one half of his courage was wasted in fury, and the other went out in wind. The greatest boaster comes commonly off at a loss. The great *Goliah* brag'd what he would do to little *David*, who carried his head for a present to King *Saul.* Thus neither is the race

1 Cor. 13 4. Jude 16. Rev. 12. 5. Prov. 17. 28. 1 Sam. 17. 43, 44.

race to the ſwift, nor the victory to the ſtrong, but God diſpoſeth
Eccleſ. 9. 11. of all things, and maketh the event according to his pleaſure.

Of Swearing.

BEware of raſh Oaths, *Swearing* is a ſin without either pleaſure or profit; a man is never the better believed for his much ſwearing; for he that maketh no conſcience to ſwear, will not ſtick to lye: and if once thou give thy ſelf a habit of *taking God's Name in vain*, thou wilt find it almoſt impoſſible to forbear. *Can the Ethi-*
Jer. 13. 23. *opian change his skin*, (ſaith the Prophet) *or the Leopard his ſpots? then may ye alſo do good that are accuſtomed to do evil.* God hath given many fearful demonſtrations of his wrath, anger, and indignation againſt ſwearers, and perjur'd perſons, as monuments of his juſtice, to terrifie others from falling in the ſame condemnation. *Yet becauſe*
Eccleſ. 8. 11. *ſentence againſt an evil work is not executed ſpeedily, the heart of the ſons of men is fully ſet in them to do evil.*

It

It is a ſin that bringeth judgments on Nations. Becauſe of ſwearing (ſaith *Jeremy*) the *Land mourneth.* Jer. 23. 10. And Gods impartial juſtice reacheth every particular ſwearer. *Every one that ſweareth ſhall be cut off,* (ſaith the Prophet.) Zach. 5. 3.

Therefore, O *young man* take not God's name in vain, if thou wouldſt keep thy ſelf guiltleſs and free from this ſin in the ſight of God; make a Covenant both with thy heart and mouth, that thou offend not with thy tongue; take the advice of the wiſe Councellor, who laid down his life for thee, and ſtill heartily loves thee, *Swear not at all,* leſt thou fall in condemnation. And the better to perform this ſhun all appearance of evil, and every bait of temptation that leadeth thee to this ſin. Pſal. 39. 1. & 139. 4. Mat. 5. 34.

Of Gaming.

USE no idle Games, many men have loſt both their ſpiritual and temporal Eſtates at this Lottary. *He that loves paſtime ſhall be a poor man.* Saith *Solomon.* Gameing

ing and ſwearing are fitten ſins, and intimate Comerads. Swearing may be without Gaming; but ſeldom or never is Gaming without Swearing. I heard of a young man, who (after he had contracted with the Devil to ſerve him for a certain ſpace of time) inquired his new Maſter, where he ſhould ſee him next, to whom the Devil anſwered, *Where ever Carding and Dicing are, you (and none elſe) ſhall ſee me at the end of the Table.* Therefore, as thou wouldſt ſhun the Devil's Company, forbear Gaming, and employ thy time in ſome more lawful recreation, and profitable exerciſe; that thou trifle not away that which cannot be recall'd, and cry out with *Solomon's* fool, *How have I hated inſtruction, and my heart de-*
Prov. 5. 12. *ſpiſed reproof? And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?*

Of keeping bad Company.

NOw to Crown all, be ſure to keep good *Company*, but ſince the

the greateſt part of the world *lyeth in wickedneſs*, it is impoſſible for any man not to converſe with wicked perſons, unleſs he go out of the world: But my advice is, that thou uſe the world as if thou didſt not uſe it; and converſe with evil men as if thou wert not acquainted with them; and ſhun all bad company as far as poſſibly thou canſt: For youth is like a clean cloath, eaſily ſtain'd with the leaſt impreſſion of baſeneſs; and a young man is of a flexible nature: *Cereus in vitium flecti*, ſaith the *Poet*; he's like a young Tree, which groweth either crooked or ſtraight, according to the poſture it is put in. And bad Company is the forerunner of all evil, it leadeth to *Drunkenneſs*, that Mother-ſin of all Vices, and Turn-key of the Priſon of *Death*. Therefore (I ſay) be very cautious in keeping company, for thy good reſolution and my ſound advice will be but in vain, as long as thou keepeſt converſe with Evil-doers; a man cannot take fire in his boſom and not

Joh. 5. 19.

1 Cor. 7. 31.

Prov. 6. 27.

not be burnt; a man cannot handle pitch and not be defiled: and it is as impossible for a young man to converse with vicious company, and live a sober godly honest life himself. *Evil communications corrupt good manners*, saith *Paul*. Had not *Eve* kept company with the old Serpent, the wicked one had found no occasion of deceiving her. *Have no fellowship then with the unfruitful works of darkness, but rather reprove them. For what communion hath light with darkness? and what concord hath Christ with Belial?* *David* was very choice in his company, *Psal.* 101. where he says, *A frowa rd heart shall depart from me, I will not know a wicked person. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me; he that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.* *Solomon* saith, *Answer not a fool according to his folly, lest thou also be like unto him.* So may it be said

1 Cor. 15. 33.

Eph. 5. 11.

2 Cor. 6. 14.

Psal. 101. 4, 6, 7.

Prov. 26. 4.

ſaid *have no converſe with vicious and wicked men, leſt thou become like one of them.* Such a man as thou wouldſt be keep ſuch company. *Fowls of a feather fly together.* Where ever good men are there is God; but where wicked men are, God doth not approach, unleſs it be upon the account that he came to (q) *Sodom*; to reward them for their wicked deeds, and free the world from their Villanies. They that fear the *Lord* (r) meet oft together and confer of him. And they that ſerve the Devil (s) *convene in troops* to do miſchief, and and rejoice in their own wickedneſs. But remember thou (whatever be thy company and imployment) that an omnipreſent infinite God is ſtill looking upon thee. If thou wert in company with thy Prince, thou wouldſt be very cautious in thy behaviour, words and actions, leſt thou ſhould give offence, and be guilty of the leaſt miſdemeanour; how much more ought every man to be very obſerving at all times, and in every

q Gen. 19.1.

r Mal. 3 16.

s Jer. 5.7.

place, knowing that the *King of Kings* is looking upon him. Diſtance of place or interval of time cannot intercept nor impede the courſe and fulneſs of his Omniſcience and Allſufficiency. The *Sun* (tho but a Creature) ſhineth with as great ſplendor on every particular man, as if there were not another in the world; how much more is the great infinite [1] Jer. 23.24. *Creator*, who fills Heaven and Earth, as particularly preſent with every man, as if there were not another. And this God (tho he [a] Rom. 4.5. may (a) *juſtifie the ungodly*) yet will he in no ways juſtifie the reſolute and obſtinately wicked.

Call no ſin ſmall and venial, for tho ſome be more heinous in the ſight of God than others, yet a curſe hangeth over the head of [x] Gal. 3.10. every ſin; for it is ſaid, (x) *Curſed is every man that continueth not in all things which are written in the Book of the Law to do them. The wages of ſin* (without exception) *is death.* And how can any ſin be ſmall, when it is committed againſt the

the great infinite God?

The Law of God is a *fiery Law*, every ſpark burneth, and is able to ſet workers of iniquity (as ſtubble) on fire. The Moral Law is the *line* of the Church militant; a guilty Conſcience is the *PRAVOE* ſpiritual, which driveth us back to our Colours. Miniſters of the Goſpel are Commiſſion'd Officers, who march before and command us in all our Engagements and undertakings. Graces are our ſpiritual Armour, whereby (in Pray'r and Holy Duties) we reſiſt the Devil and all the Hoſt of Hell, in our temptations, and ſpiritual onſets, under Chriſt Jeſus our great General; in whom dwelleth all Fulneſs of the Godhead bodily; who hath overcome Death and Hell, and freely given us the victory. Stand ſtedfaſt in the Faith then, quit thy ſelf as a valiant Soldier in this Spiritual Warfare; let neither the Devil, the World, nor the Fleſh gain ground upon thee. The pleaſures of ſin are ſhort, and not ſo ſweet as ſorrowful. *Solomon* Deut. 33. 2.

who enjoyed all the Pleasures which the World could afford, went about, at last (y) to cause his heart to dispair of all the Labours that he had taken under the Sun.

y Eccl. 2.20.

Thus then, young man, since our Pleasures are but short and sorrowful, and our time runs, let eyes likeways run; and redeem the time. Meditate much on God and Eternity; keep still with *Gerard* three things past before thine eyes, the good omitted, the evil committed, and the time misspent: three things present, the shortness of life, the wiles of the Devil, and thy own weakness; three things to come, the day of Death, the pains of Hell, and the length of Eternity. God's advice to his chosen *Israel* was, that they might be wise and consider their latter end. (z) The Law of God was *David*'s continual Meditation. Spiritual Duties are the *Militia* and Life-Guard of the Soul; keep them much in Exercise; let the Spiritual Armour be

z Psal. 119. 97.

mu

much used, lest thy Graces turn to sloth, and the rust of a bad Conscience canker thy spiritual Confidence, and turn all thy hope to despair, or thy faith to presumption.

Therefore never be forgetful to pray to God, and be thankful for all his blessings, we owe (a) him all things, and all the satisfaction he requires of us is to be obedient and thankful. Ingratitude twixt man and man is reputed detestable, how much more if a man prove unthankful to God, who never grudgeth us any thing we stand in need of, if we use it to the best advantage. Call on him then (with the (b) Psalmist) Morning, Evening, and at all other convenient times. (c) *Pray without ceasing* (saith *Paul*) it seems he hath taken delight in it, his heart was still upward.

a Act. 17. 28.

b Psal. 55. 17.

c 1 Thes. 5. 17. Heb. 13. 15.

Prayer is a worthy Exercise, it is God's honour, Man's Armour, and the Devil's terrour. It is a conversing with the Almighty. We do not hear of (d) close walking with

d Gen. 5. 22. & 4. 26.

with God, till *Men began to call upon the Name of the Lord.* He then that would walk with God, let him be conſtant in Pray'r. There is a time for all things, but this is a thing fit for all times; a ſerven humble prayer is never unſeaſonable. (e) *The prayers of the Saints* are a ſweet ſmelling preſent, that God is ſtill ready to accept. Our Saviour ſpent whole (f) nights in prayer; he that would make him his pattern muſt (g) *watch and pray*, leſt he enter into temptation. All our Spiritual Armour, without the exerciſe of prayer, would ſoon ruſt; *Origen* exclaimeth againſt himſelf, for the omiſſion of this duty, that day wherein he ſacrificed to th Idol, *Alas* (ſaid he) *I had not ſaid my prayers that day.* Yea, many wicked and debauch'd perſons, (who intend to ſpend the whole day in fulfilling their luſts, and taking their pleaſure) oft-times uſe this Duty in the Morning, as an Antidote againſt the Devil and Miſchief; and have oft acknowledged that they have come

e Rev. 8. 3, 4.

f Luk. 6. 12.

g Mat. 26. 41.

come to ſome Misfortune before night, when they did not pray before they went out in the Morning; how much more confidently then, may a man of an honeſt principle, upright heart, and good intention, approach to the Throne of Grace, with full aſſurance of being heard and receiving a Gracious anſwer, to his humble and fervent prayer. Pray then, and faint not, though but in a few words, for none are heard for their much babling.

Be not curiouſly ambitious, under any pretence, to travail abroad to other Countries, whilſt thy native ſoil can afford thee Education and Learning enough, to compleat thee a well-bred Man. Many wiſe men indeed have gone abroad, and been better'd at their return; but where one hath done ſo, hundreds have returned worſe, and learned nothing but the art of debauchery and prodigality. One may know the faſhions of the World by reading Hiſtories at home, and may travel a long jour-

ney (in a ſmall compaſs) by the Map in his Chamber, and be able to diſcourſe the greateſt Traveller. It was the Curſe of *Cain* to be a (g) *Vagabond in the earth:* But it was the Bleſſing of the good (h) *Shunnamite* to dwell amongſt her own People. *One Brother helps another.* But many hopeful young men (who might have been ſerviceable to their Country) have lived and died miſerably abroad, among ſtrangers; and have not been buried in the Burial of their Fathers.

g Gen. 4.12.
h 2 King. 4.13.

A Prayer for a Young Man.

ALmighty and merciful God, who filleſt all things, and whoſe providence reacheth (a) *all thy Creatures; I, thy poor ſervant proſtrate my ſelf before thee, humbly begging thy free pardon for all my ſins; and thy grace to preſerve and aſſiſt me againſt the temptations of the Devil, the World, and my own Fleſh.*

a Mat. 10.29.

My natural corruption is ſtrong, and my ſpiritual enemies prevail againſt

gainſt me, but Lord thou art ſtronger than all, and thy (b) Grace is ſufficient for me. If thou juſtifie (c) who can condemn? and if thou (d) work none can let; for who can oppoſe the arm of Omnipotence.

b 2 Cor. 12. 9
c Rom. 8. 33, 34.
d Iſa. 43. 13.

Pardon my iniquities, and blot out my manifold tranſgreſſions. Enlighten me with the light of thy countenance, that I may (e) run the way of thy Commandments.

e Pſal. 119. 32.

I am thine, O God! write thy (f) Name upon me; that I may be of thy flock, and numbered among thy ſanctified ones, and may walk in the light of thy countenance.

f Rev. 14. 1.

Take full poſſeſſion of my heart, and renew me in the inner man.

Hide (g) thy face from my ſins; and blot out all mine iniquities.

g Pſal. 51. 9.

Create in me a clean heart, O God, and renew a right ſpirit within me.

Verſe 10.

Caſt me not away from thy preſence, and take not thy holy ſpirit from me.

Verſe 11.

Reſtore unto me the joy of thy ſalvation: and uphold me with thy free ſpirit.

Verſe 12.

h Pſal.120.2 *Deliver* (h) *me from lying lips, and from a deceitful tongue.*

i Pſal.19.14. *Let* (i) *all the words of my mouth and meditations of my heart be acceptable in thy ſight, O Lord my ſtrength, and my Redeemer.*

Order ſo my converſation that I may neither be aſham'd to live, nor afraid to die, nor loſe that prize which thou haſt prepared for all thoſe who

k Gal.6.9. *ſtedfaſtly perſevere in* (k) *well doing to their lives end.*

Suffer me not to faint by the way, but be thou my God and guide, and my portion for ever.

l Job 14. 14. *Grant that* (l) *all the days of my appointed time, I may wait till my change come; and uphold me therein by the power of thy good ſpirit; through* Jeſus Chriſt, *thy only Son our Saviour; to whom with Thee and the Holy Ghoſt be aſcribed Glory and Honour, Dominion and Power, world without end.* Amen.

MEDI-

MEDITAT. III.

Of Manhood.

Pſal. 39. 5. *Every man at his beſt ſtate is altogether vanity.*

MAnhood is the third Scene of our Temporal Sorrow, and the brunt of our Spiritual warfare. For no ſooner cometh a man to the age of Twenty one, but he entereth the Liſts with the World, with greater violence, and a more furious onfall, being hedg'd in with ſorrow on every ſide. The Church is full of Schiſms, the State of Seditions, the Court of Factions, the City of Conteſts, and the Country of Fears. He is perplexed with troubles without, and cares within; quarrels abroad, and contention at home; he hath Heaven above him, Hell below him, the Devil on his right hand tempting, the World on his left hand alluring, and his own fleſh ready to draw

draw him to deſtruction: Conſcience crying, Friends dying, and a *GOD* all-ſeeing: and withall, both his Credit and Livelihood to be look'd after. The conſideration of theſe things, with his own unworthineſs, made *Paul* cry out,

a Rom. 7. 24. (a) *O wretched man that I am, who ſhall deliver me from the body of this death!*

Therefore, O man! whoever thou art, ſeriouſly conſider theſe things, before the evil days come,

b Eccl. 12. 1. wherein thou wilt ſay, (b) *I have no pleaſure in them.* He that reſolveth not to ſerve God in his prime, can hardly be induced to it in his old decaying age; and it may be, on good grounds, queſtioned, whether then God will accept of him. Therefore never delay the great and weighty work of Regeneration, to the inſufficient and weak infirmities of feeble and de-

d Gen. 4. 4. crepid old age. Righteous (d) *Abel* offered to God the beſt males in his flock; profer then, thou to him the ſervice of thy vigor and full ſtrength, if thou wouldſt be

ſure

ſure of acceptance. Our whole life is a Warfare; and *Turpe ſenex miles*, an old man is an unſufficient Soldier. Good (e) *Joſiah* began to ſerve the *Lord* when he was eight years of age, *and turned not aſide to the right hand or to the left.* If then thou haſt neglected to turn, and make a Covenant with God in thy youth, delay it no longer; (f) Now is the time, to morrow may be late; *for* (g) *who knoweth what a day may bring forth.* St. *Auguſtine*, when his Spirit drew him to converſion, and a cloſs walking with God, ſtill ſmothered the motion, with the delay and anſwer of *cras, cras*; to morrow, to morrow; till (ſeveral morrows being paſt, and he ſtill remaining the ſame man) the Spirit would be baſied no longer, but anſwered, *Cur cras & non hodie?* Why to morrow and not to day? Whereupon being aſtoniſhed in his thoughts, found in his mind the impreſſion of theſe two words, *Tolle lege, Tolle lege*, Take up and read, take up and read; and pull-

ing

e 2 King 22. 2.

f Act. 17. 30.

g Prov. 27. 1.

ing up a Book which he ſaw, the firſt ſentence which preſented it ſelf to his eye was *Rom.* 13.12. *The night is far ſpent, and the day is at hand. Let us therefore caſt off the works of darkneſs, &c.* by which words God wrought ſo effectually upon him, that from that time he was a new man, liv'd holily and (to all appearance) died happily. Grieve not then the good Spirit of Grace, leſt God leave thee, as he did *Saul*, and then thou art undone for ever; thou maiſt ſtand long, and with the fooliſh Virgins knock till thou be weary, and find none to open. (h) *Wo to them* (ſaith the Prophet) *when I depart from them.* And again, *Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them.* (i). (k) Salt without ſavour is good for nothing, man without Grace is worſe than vanity. Whilſt God was with *Samſon* he was able to deal with all his enemies; but when (l) *the Lord departed from him*, he had his eyes put out, and made a ſlave to the *Philiſtines*. Turn then *to him that ſmiteth*

b Hoſ. 9.12.

i Jer. 6.30.

k Mat. 5.13. Mark 9.50.

l Judg. 16. 20.

ſmiteth thee, and be not (n) froward at God's reproof; his time is the beſt time. To thoſe whom he ſetteth to work he (o) granteth his aſſiſtance, and undoubtedly giveth (p) good wages; he waiteth long but not always; when God ſmites and men turn not at his reproof, but (q) *revolt more and more*; he leaves them, committing to them the rains of their own luſts, to run headlong to deſtruction; according to that, *Prov.* 1. 24. *Becauſe I have called and ye refuſed, I have ſtretched out my hand, and no man regarded: But ye have ſet at nought all my councel, and would none of my reproof. I alſo will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you. Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me. For that they hated knowledg, and did not chuſe the fear of the LORD.* I heard of a wicked man, who on his death-bed,

n Iſa. 9. 13. Heb. 12. 5.

o Iſa. 40. 29.

p Rom. 2. 6. Rev. 22. 12.

q Iſa. 1. 5.

bed, being perſwaded by his friends to repent, anſwered, *If I ſhould be penitent, for my ſins and wicked life, and reſolve to live a new man; when I recover, my companions would ſcoff and jeer me, for my penitency.* But after three days, being again perſwaded, anſwered, *Alas now God hath left me, and there is no mercy for me, O that I had taken your advice at firſt.* And ſo, within a ſhort while after, died in horror. God hath an appointed

r Act. 17. 31. time for every thing, (r) *He hath appointed a day wherein he will judg the world.* There is a time wherein God may be found, and there is a time wherein he will not be

s Iſa. 1. 15. & 22. 14. found; (s) *When ye ſpread forth your hands* (ſaith the Prophet) *I will hide mine eyes from you; yea, when you make many prayers, I will not hear.* But above all, that is a remarkable ſentence, *Becauſe I*

Ezek. 24. 13. *purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.*

Now

Now, O man, whoever thou be, who readeſt this little Book, lay this to heart, cloth thy ſelf with a full reſolution not to be deceived, by the deluding allurements of worldly vanities. (t) *The bread of deceit is ſweet to a man; but afterwards his mouth ſhall be filled with gravel:* Better faſt than eat it; ſumptuous fare commonly goeth before a dear reckoning; but a good conſcience (u) *is a continual feaſt*, and worth a world of treaſure.

t Prov. 20. 17.

u Pro. 15. 15.

Therefore my firſt and beſt advice to thee is (as an Antidote againſt moſt evils) to ſettle thy ſelf in the world as ſoon as poſſibly thou canſt; and chuſe ſome ſober pious, vertuous wife and helper, (whom thou canſt love) to aſſiſt thee in all thy undertakings. Marriage was the contrivance of God's own Wiſdom, when he ſaid, (x) *It is not good that man ſhould be alone: I will make an helper meet for him.* And the wiſe King *Solomon* ſaith, (y) *Two are better than one, becauſe they have a good reward for their labour;*

x Gen. 2. 18.

y Eccleſ. 4. 9.

bour; for if they fall, the one will lift up his fellow: But wo to him that is alone when he falleth, for he hath not another to help him up. Again, *if two lye together, then they have heat: But how can one be warm alone?* And the Apoſtle *Paul* ſaith,

2 Heb. 13.4. (z) *Marriage is honourable in all, and the bed undefiled.* Better a bad wife than no wife; *Socrate's* Scold ſerv'd to exerciſe his Patience. Yet let not the deſire of Money make thy life miſerable. An induſtrious man with the help of a good vertuous wife, may purchaſe a livelihood; but he that marrieth a ſlut whom he cannot love, is inſnar'd for term of life, and will have but little courage to go carefully about buſineſs, and take but little pleaſure to ſtay at home; and will ſoon ſpend all he had with her. And as poverty is an enemy to honeſty, ſo doth it expoſe a man to innumerable temptations, and all the inconveniencies that attend Manhood; which (with theſe I have ſpoke of already in *Youth*) are chiefly theſe, of which

which I reſolve to ſpeak particularly.

1. *Drunkenneſs.*
2. *Uncleanneſs.*
3. *Sabbath-breaking.*
4. *Murther and Cruelty.*
5. *Theft.*
6. *Covetouſneſs.*
7. *Pride.*
8. *Hypocriſie.*

Of Drunkenneſs.

Drunkenneſs is a brutiſh ſin, it deprives a man of his reaſon, and conſequently turns him to a *Beaſt*. (a) *All Tables are full of vomit and filthineſs*, ſaith the Prophet *Eſay*. It is a Mother-ſin, it openeth the door to all other vices. It is a ſin againſt Nature, for which cauſe God hath not ſo eminently prohibited it in the *Decalogue*, as he hath other ſins; for every man may eaſily diſcern the evils thereof, and in his own judgment condemn it. It is a cardinal vice, on which all evils depend; for what is it but one will attempt when he

(a) Iſa. 28. 8.

is

is drunk and benumbed in his ſenſes. *Sic Thraſo tumet, mœchus audax, Sacrilegus impius, Parricida reus,* ſaith one. It creepeth in ſlily, and gaineth ground, ſometimes on the beſt. Never doth the Devil get more advantage on a man than when he findeth him drunk, and bound with the fetters of this filthineſs; as we may read in all Hiſtories, Sacred and Profane. *Noah*'s Drunkenneſs brought a Curſe on his own Poſterity. (c) *Lot*, when he was drunk, lay with his own Daughters. (d) *Abſalom* laid it for a ſnare to his own Brother, and ſlew him cowardly in his Cups. *Alexander* the Great, being tipſie, kill'd his dear Foſter brother *Clitus*, and was never well compoſed in his mind afterwards. And how many ſad examples do we ſee daily before our eyes, occaſion'd only by this brutiſh habit. Some are ſent to priſon, ſome to execution, ſome tranſported to ſtrange Countries, and ſome make their eſcape to foreign Nations, and live and die miſerably among ſtrangers, being

Gen. 9. 25.

c Gen. 19. 32, 33, 34.

d 2 Sam. 13. 28.

ing deprived of the fellowſhip and converſe of all their friends, kinſfolk and relations. It is a ſin that ruins both ſoul and body. The *Drunkard and the Glutton ſhall come to poverty,* (ſaith *Solomon:*) *And drowſineſs ſhall cloth a man with rags.* Prov. 23. 21. And further ſheweth the evil effects thereof, *Verſ.* 21. *Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes? They that tarry long at the wine, they that go to ſeek mixt wine.* Theſe are the evils that attend Drunkenneſs, and make a man abominable both before God and man. *And neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abuſers of themſelves with mankind, &c. ſhall inherit the Kingdom of God.* 1 Cor. 6. 10.

But ſome men (or rather beaſts in the ſhape of men) are ſo hardened in their wickedneſs, that (like *Caligula Cæſar*) they not only wallow in this hoggiſh vice, but alſo draw others to the ſame exceſs of riot, and love none but thoſe

thoſe who like themſelves have put on the image of the bruit, boaſting and braging in their own ſhame and filthineſs, making (f) *their belly their god*, and their luſt their law, which is next to damnation it ſelf. But (g) *wo unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink.* (h) *Wo unto him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunken alſo, that thou mayeſt look on their nakedneſs. Thou art filled with ſhame for glory; drink thou alſo, and let thy foreskin be uncovered; the cup of the* LORD's *right hand ſhall be turned unto thee, and ſhameful ſpewing ſhall be on thy Glory.*

f Phil. 3. 19.

g Iſa. 5. 22.

h Hab. 2. 15.

Be not ſeduced by this brutiſh vice; he that is a ſlave to his own belly can hardly obtain his freedom, but is confin'd for term of life. There is no crueller Tyrant than a baſe-born, beggarly Servant, when he becomes a Maſter; let not then the ſubſervient enormities of a ſenſual appetite get the ſuperiority over thy Reaſon, and turn thee

thee from a Man to a Beaſt. (i) *Be not drunk with wine, wherein is exceſs; but be filled with the Spirit.* (k) *The night is far ſpent, the day is at hand, caſt off therefore the works of darkneſs, and put on the armour of light. Walk honeſtly as in the day-time, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: But put on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfill the luſts thereof.*

i Eph. 5. 18.

k Rom. 13. 13.

Of Uncleanneſs.

CArnal Uncleanneſs is oft times the effect of Drunkenneſs; one Bruit begetteth another; the Devil of Luxury bringeth forth the Devil of Leachery. All ſins are works of darkneſs, and lead unto darkneſs; but this is a ſin that nature it ſelf is aſhamed to ſhew before the light. (a) *Tamar* was aſham'd to act the part of an Harlot, till ſhe got a veil over her face, (b) *In the* twi-light, *in the evening, in the black and dark night,* Solomon

a Gen. 38. 14, 15.

b Prov. 7. 7, 8, 9.

obſerved

observed a young man void of understanding, enticed by a Harlot to
c 2 Sam. 16. 22. her bed of carnal pleasure. (c) *Absalom*'s sin in lying with his Father's Concubines was the more heinous that he committed it in sight of the Sun. There is no sin or temptation which prevaileth more against a man than a fleshly desire
d 1 Pet. 2. 11. and appetite, they (d) *war against*
e 1 Cor. 6. 18. *the soul*, saith the Apostle. (e) *Every sin that a man doth, is without the body; but he that committeth fornication sinneth against his own body.*
f 1 Cor. 3. 17. And in another place, (f) *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy.* The
g Rev. 2. 14. Numb. 25. 1. wicked (g) *Balaam* could teach *Balack* no surer way to prevail against the Children of *Israel*, and bring them under the wrath and curse of God, than by tempting them to uncleanness, by the stumbling-block of handsome Whores, and fair Women; which was the cause
h 1 Cor. 10. 8. why (h) *there fell in one day twenty and three thousand.*

How

How many Families hath it brought to ruin? How many Kingdoms hath it ſet on fire? How many Cities hath it overthrown? As in the examples of the wicked *Sodomites*, *Tarquinius Superbus*, *Paris*, and many others whoſe memory ſtinketh till this day. But there is no neceſſity to ſhew the vileneſs and ſad conſequences of this vice, by examples from former ages. The preſent time doth furniſh us with ſufficient Demonſtrations, of the fearful effects of this abominable, and ſoul-deſtroying ſin, and of God's wrath and vengeance on thoſe who are guilty thereof.

O man! abſtain then from this brutiſh ſin, it is a habit which can hardly be left off: *Principiis obſta*, cruſh it in the firſt beginnings. It is a momentaneous, ſenſual pleaſure, which bringeth along with it innumerable and everlaſting evils. (i) *By means of a whoriſh woman* (ſaith *Solomon*) *a man is brought to a piece of bread: and the adultereſs will hunt for the precious life.* i Prov. 6. 26

Whoſo committeth adultery with a woman lacketh underſtanding. He that doth it deſtroyeth his own ſoul. A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

k Prov. 22. 14. And again, (k) *A ſtrange woman is a deep pit, and he that is abhorred of the Lord ſhall fall therein.*

Be not deceived then with a l Prov. 5. 3. whoriſh Woman, (l) *For her lips drop as an honey-comb, and her mouth be ſmoother than oyl. Her end is bitter as wormwood, ſharp as a two-edged ſword. Her feet go down to death, her ſteps take hold on hell. Leſt thou ſhouldſt ponder the path of life, her ways are movable, that thou canſt* m Prov. 9. 14. *not know them.* (m) *She ſitteth at the door of her houſe, on a ſeat in the high places of the city. To call paſſengers who go right on their ways. Whoſo is ſimple, let him turn in hither. And as for him that wanteth underſtanding, ſhe ſaith to him, ſtollen waters are ſweet, and bread eaten in ſecret is pleaſant. But he knoweth not that the dead are there, and that her gueſts are in the depths of hell.*

Of

Of Sabbath breaking.

THE next thing that I would recommend to every man, is a holy reverence and reſpect to the Sabbath-day. It was the Lord's complaint againſt the Rebellious *Iſraelites*, that they (n) robbed him of his Tythes and Offerings. God who hath divided the day from the night, hath freely given us ſix days of ſeven, and reſerved only one day for himſelf; and what a Monſter of Ingratitude is he, who would rob the (o) *Ancient of days* of his own only, *one* day; he's the baſeſt of Robbers that leaves a man nothing. Every Sabbath-breaker is ſuch a one. O man whoever thou art then, rob not God of his right; rather ſpend the whole Week as a Sabbath of Spiritual reſt. The Lord's day is holy, and of old ſtanding. God bleſt it in the beginning, becauſe that thereon having ended the work of Creation, he (p) reſted from his Labour, and appointed it a reſting

(n) Mal. 3. 8.

(o) Dan. 7. 9.

(p) Gen. 2. 2, 3.

time for weary man. And on the Chriſtian Sabbath, Chriſt having obtained the victory over the grave, he triumphed over death and hell, and publiſhed the (q) glad tidings of Man's full Redemption, to all longing and true hearted Believers. Slight not then, nor profane this day, which God hath ſanctified and ſet apart for his own ſervice; but with *John* be rather *in the Spirit on the Lord's day.* Begin it with Spiritual Meditation, and ſhut the door of thy heart with fervent prayer; and with *Iſaac* take a walk (r) *in the fields,* where thou maiſt read every morning the Glory of the great Creator, in the face of every Creature thou ſeeſt; and by Spiritual contemplation, ſolace thy Soul on that inviſible beauty, to which mortality cannot approach.

q Joh 20.17, 18, 19.

r Gen. 24.63.

And if thou be'ſt one to whom God hath committed the care and charge of a Family, be ſure to regulate it; according to the rule of God's holy will, at all times, but eſpecially on this day. Be a pattern

pattern to all thy Servants, and do the work of the Lord chearfully. Let the Sabbath be a delight and not a burden to thee. God never accepted a Sacrifice that was given with ill will, but a Free-will offering, from a (s) liberal heart, he is always ready to accept.

(s) Exod. 25. 2.

Neglect not going to Church, neither prefer private Devotion to publick Worship: God hath particularly promised his presence (t) where two or three are convened in his Name. He that said, (u) *Shut the door* of thy Closet, said also, (x) *Go thy way forth by the footsteps of the flock*, and neglect not (y) *the assembling of your selves together*. Private Devotion and publick Service can consist well together; every thing being done decently in its proper time; he that loveth God loveth the (z) place where his *honour dwelleth*. The Prophet (a) saith, *That they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a Book of Remembrance was*

(t) Matt. 18. 20.
(u) Chap. 6. 6.
(x) Cant. 1. 8.
(y) Heb. 10. 25.
(z) Psal. 26. 8.
(a) Mal. 3. 16.

written before him, for them that feared the LORD, *and that thought upon his Name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them as a man spares his own Son that serveth him. Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.*

b Cant. 7.8. *Go* (b) *thy way forth then by the footsteps of the flock, and feed thy kids beside the Shepherds tents; for why shouldst thou be as one that turneth aside by the flocks of thy companions?*

Of Murder.

MUrder is an old sin, it sprang from the root of Envy. The Old Serpent envi'd *Adam*, and murdered him and all his Posterity. *Cain* envi'd *Abel*, and slew the third part of Mankind. It is a crying sin. (a) *The voice of thy Brother's blood crieth unto me from the ground*, said the *Lord* to *Cain*. It is the cruel-

a Gen. 4. 10.

est

eſt of all ſins, the *Non ultra* of our vindictive nature, and the utmoſt limits of the greateſt revenge. (b) *Be not afraid of them that kill the body* (ſaith our Saviour) *and after that have no more that they* can *do.* The Devil was a Murderer from the beginning, and every cruel revengeful man is his ſubject and ſlave, both ruled and puſhed forwards by that wicked one, to embrew his hands in his Brother's blood. The Devil of pride, revenge, and crueity drave (c) *Abſalom* cowardly to murder his own Brother *Ammon*; and the Coward (d) *Joab* (under pretence of kindneſs) to murder his dear friend *Abner.* But none of thoſe Murders did eſcape the ſtroke of God's Juſtice, for there is no ſin more heinous in his ſight. (e) *Whoſo ſheddeth man's blood* (ſaith the LORD) *by man ſhall his blood be ſhed: For in the Image of God made he man.* And again, in another place, (f) *He that killeth with the ſword, muſt be killed with the ſword.* The Lord abhorreth (g) the bloo-

b Mat. 12. 4.

c 2 Sam. 13 28, 29.

d 2 Sam. 3. 27.

e Gen. 9. 6.

f Rev. 13. 10.

g Pſal. 5. 6.

dy and deceitful men; they will
h Pſal. 55. 23. not (h) live out *half their days.*
The Characters of his juſtice and
diſpleaſure are ſtamp'd upon it,
both in revealing it (though never
ſo ſecret) and by wonderful pro-
vidence, bringing the Malefactor
to ſuffer juſtice.

In the North of *Scotland* two
Fiſher-men, being in one Boat a
Fiſhing, a Bone came up ſeveral
times on the hook of one of them,
and being wearied by throwing
it in the Sea, could fiſh no longer
(it ſtill faſtening on his hook) till
(being perſwaded by his Come-
rade) he laid it by him in the
Boat. His Comerade at night ac-
quainted their Maſter with the
ſtrange paſſage, and inquir'd what
could be the reaſon of it. The
Gentleman, after conſideration,
deſired him to bring the Bone
which lay in the Boat, and call
his Neighbour, as he came along,
to come with him. No ſooner was
the Bone brought, but all preſent
did conclude it to be the Leg bone
of a Man, and deſired him that
brought

brought it to hold it out in his hand, who obeyed their desire, without any effect. The Gentleman then desired the other (on whose hook the Bone came up so oft) to take it in his hand; who no sooner laid hold on it, then three drops of blood fell from the old, withered, rotten, dry Bone, to the amazement of all beholders. After inquiry and examination the Man confess'd his guilt, in these words: *Alas, about seven years ago, my neighbour and I were a fishing in the same place, where the Bone fastened on my hook; and falling by the ears for some words, I being stronger than he, threw him out of the Boat into the Sea, where he was drowned: and this is the just providence of God, who discovereth the murder, and the shedding of innocent blood, which will not pass unpunished.* The poor Man, whom he had murdered, was a very honest Man, and well beloved, which made the Gentleman (his Master and all his acquaintance) hasten the Murderer to Execution, and an untimely

death. Another about the ſame time being brought to the place of Execution, when he was ready to lay down his head to the Block, exclaimed againſt himſelf thus: *Good people, believe me, I am innocent of the crime now laid to my Charge, but my Conſcience telleth me that God's juſtice hath brought me hither, for, &c. whom I murdered and threw in a Ditch, where no man ſaw.* Two Gentlemen in *Scotland* falling out betwixt themſelves in the Fields, the one ſlew the other; and the feud continuing betwixt the Families, it was obſerved, that the ſame day threeſcore years, the Murdered's Grand-child ſlew the Grand-child of the Murderer. Thus though God be long-ſuffering, he is not ever ſuffering:

a Prov. 11. 21. *(i) Though hand joyn in hand, the wicked will not paſs unpuniſhed:*

b Am. 6. 3. Though men (k) *put far away the evil day, and cauſe the ſeat of violence to come near.* He hath appointed a day wherein he will judge the world, diſcover the ſecrets of all hearts, and give every man according to his works. But

But the sixth Commandment not only prohibiteth actual Murder, and the taking away of Man's life, but also his good Name, Fame, and Reputation. He that is under a bad name is a dead man; he that hath innocently deprived him of his Reputation is both a Thief and a Murderer; for as *Solomon* saith, (l) *A good name is rather to be chosen than great riches.* And in another place, (m) *A good name is better than precious Ointment.* So then he that taketh away ones good Name (according to *the Wise-man*) is worse than a Thief who only robbeth a Man of uncertain riches, which one, who hath a good Name, may by vertuous industry gain, and procure a new Livelihood. But he that is under a bad Name, can neither have credit, nor keep fellowship with honest people, nor be trusted with any business.

l Prov. 22. 1.

m Eccl. 7. 1.

Be not then a Murderer in any respect, murder neither the Person nor Name of thy greatest Enemy. Wrest not the Sword of Justice

ſtice out of the hand of the Al-
m Deut. 32. 35. mighty: *To him* (m) *belongeth ven-*
n Col. 3. 13. *geance and recompence.* (n) *If any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye,* (ſaith *Paul.*) *He that regardeth iniquity in his heart the Lord will not hear his prayer.* And he that prayeth *forgive us our treſpaſſes, as we forgive thoſe that treſpaſs againſt us.* And yet keepeth malice and revenge in his heart againſt his neighbour; prayeth that God may not forgive him, becauſe he doth not forgive others. For which
o Mat. 5. 23, 24. our Saviour ſaith, (o) *If thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then*
p Mat. 5. 44, 45, 46, 47, 48. *come and offer thy Gift.* (p) *Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you: That ye may be the children of your Father which is in Heaven: For he maketh his Sun to riſe on the evil and on the*

good

good, and ſendeth rain on the juſt, and on the unjuſt. For if ye love them which love you, what reward have ye? do not even the publicans the ſame? And if ye ſalute your brethren only, what do you more than others? do not even the publicans ſo? Be ye therefore perfect, even as your Father which is in Heaven is perfect.

Of Theft.

THeft is a ſhameful ſin, *Adam* and *Eve* ſtole an Apple, and their guilt made them aſham'd and afraid to ſhew their faces before God. (a) *I heard* (ſaid *Adam*) *thy voice in the Garden, and I was afraid.* (b) *The righteous are bold as a Lion.* But every Thief is a Coward, he hath not the ſpirit of another man; his guilty Conſcience quales his Courage, he dares not ſhew his face; therefore hateth the light, and goeth to work in the Devil's ſervice, when others go to reſt.

a Gen. 3. 10.

b Prov. 28. 1.

It is a great affront to be called *Thief-like*, tho *Nullum ſimile* be [illegible]; but how more diſgraceful is it

it to be a Thief indeed; who will rather hazard the ruin of ſoul and body to live upon other mens labours, than work with his hands for a lawful maintenance; to live an honeſt man, and die a good Chriſtian. But ſeldom or never is a reſolute, habitual Thief perſwaded to leave off ſtealing and be honeſt, till he come to an untimely end. *A curſe* (c) *ſhall enter into the houſe of the thief* (ſaith the Prophet) *and every one that ſtealeth ſhall be cut off.*

c Zach. 5. 3. 4.

O man then, whoever thou art, never ſuffer this hateful ſin to prevail againſt thee, nor have dominion over thee. It is the diſgracefulleſt of all ſins. Some wicked men, who are impudent in other Villanies, will not debaſe themſelves to be guilty of this filthy abominable ſin, to ſtain and ſtigmatize themſelves and kindred, with the name of a Thief. *Therefore* (with the Apoſtle) (d) *let him that ſtole ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have*

d Eph. 4. 28.

have to give to him that needeth.

Of Covetouſneſs.

COvetouſneſs is an old ſin; our firſt Parents coveted the forbidden fruit, and became wretched Idolaters. 'Tis a Mother-ſin, it bringeth forth many bratts of its own nature. (a) *The love of money* (ſaith the Apoſtle) *is the root of all evil.* Every covetous man is a Thief in a Vizard, and differs no more from him than a Highwayman from a Robber. He is a genteel oppreſſor that defrauds under the maſk of pretence, diſſimulation and hypocriſie. Covetous *Jezebel* (b) (under pretence of love and loyalty to her Husband *Ahab*) falſly accuſed and murdered poor *Naboth*, for the covetous deſire ſhe had after his Vineyard. Every (c) *covetous man is an Idolater*, (ſaith the Apoſtle) he loves the Creature more than the Creator, and prefers his own appetite to the will of his maker. He ſets his heart and places his confidence on uncertain riches,

a 1 Tim. 6. 10.

b 1 King. 21. 9, 10.

c Eph. 5. 5.

riches, and conſequently makes them his God. Wherefore the A-
d Joh. 2. 15. poſtle ſaith, (d) *Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him.* If a man ſet his heart upon the world, what hath he to ſettle upon God? and wherewith can he love him? God will either have all or none. For there is no fellowſhip betwixt a certainty and an uncertainty, betwixt a ſure God, and an uncertain Mammon. One cannot ſerve two Maſters of contrary natures; nor for one ſervice expect the wages of ſin, and the reward of Righteouſneſs. He that with the Apoſtles, hath his
e Phil. 3.20. (e) *converſation in heaven*, will not fix his affection on earthly vani-
1 Cor. 7.31. ties; and on a world who's faſhion will quickly paſs away; he that lives longeſt hath but a ſhort while to poſſeſs his riches, and but a moment to rejoice in his Babies
g 1 Tim. 6.7. and Toyes. For as we come (g) naked into the world, we carry nothing out of it with us; and

no

no man knoweth whether his heir (h) *ſhall be a wiſe man or a fool.* And it is very obſervable that the more a man hath the more he deſireth, according to that of the *Poet.* [b] l. 2. 19.

Creſcit amor nummi, quantum ipſa pecunia creſcit.

As Gold encreaſeth, man's deſire
Doth burn ſtill hotter like a fire.

He would be reputed a mad man, who after ſufficient information, and advertiſement, would drink poiſon, after he knew it to be poyſon. Every covetous man is ſuch a one, for there is no greater enemy in our way to eternal life, than temporal Riches; yet moſt men caſt before them this (i) ſtumbling block of their iniquities, and covet the cruel Snake to lodge in their own boſom: *Wherefore* (ſaith our Saviour) (k) *A rich man ſhall hardly enter into the Kingdom of Heaven.* And again, *Luk.* 6. 24. *Wo unto you that are rich for* [i] Ez k. 7. 19. Chap. 14. 3. 4. [k] Mat. 19. 23

rich, for ye have received your conſolation.

I knew a man in *Virginia*, who went over a Servant, and ſerved his time very honeſtly, and in his poor condition, after his time was out, proteſted that if he had but five *Blacks* or *Negroes*, to manage one Plantation, he would therewith be ſatisfied, and never deſire more. It fell out that in three years time he had five, the fifth year ten, the eight year eighten. And being enquired by a Gentleman, why he was ſo covetous an oppreſſor (contrary to his former reſolution?) anſwered, that if he could bring his *Blacks* to twenty, he would reſt contented, and leave off grinding the faces of the poor, and begin to lead a new life, and be charitable. But when he had brought his Blacks to the number of thirty, he ſtill continued the ſame man. And being again enquired of his former Reſolution, anſwered, That if he could but bring his Servants and Blacks to half a hundred, he would undoubtedly

doubtedly give over his worldly care and covetouſneſs. But ſtill he continues the ſame, from evil to worſe, as his riches encreaſe his covetous appetite encreaſeth alſo; and like to continue unſatisfied with earthly things, till he be turn'd to *Earth*, which he maketh his God.

Therefore, O man, ſuffer not the World, nor Temporal vanities to flatter and befool thy affection out of eternal and everlaſting enjoyments. Make ſure firſt of the Kingdom of Heaven, and let the Kingdom of this World come as it will. Be ſatisfied with what God is pleaſed to beſtow, and haſten not to be rich, but having (l) food and raiment, be therewith content: *For* (m) *the friendſhip of the world is enmity with God: Whoſoever therefore will be a friend of the world, is the enemy of God.* And the *Pſalmiſt* ſaith, (n) *The wicked boaſteth of his hearts deſire, and bleſſeth the covetous, whom the Lord abhorreth.* God was ſo much offended at *Achan*'s Covetouſneſs, *Joſh.* 7. 12.

l 1 Tim. 6. 8.

m Jam. 4. 4.

n Pſal. 10. 3.

7. 12. that he delivered the Children of *Iſrael* into the hand of their enemies; and told them, *Neither will I be with you any more, except ye deſtroy the accurſed from among you.*

If it be ſo then, that God abhorreth the covetous man, take the Apoſtle's advice, *And* (o) *let your converſation be without covetouſneſs, and be content with ſuch things as ye have: For he hath ſaid, I will never leave thee, nor forſake thee.* When the poor Soldiers came to *John Baptiſt* and demanded, *What ſhall we do?* his anſwer was, (p) *Be content with your wages.* Thus contentment is the only remedy which is preſcrib'd againſt covetouſneſs; for unleſs a man can learn to be content with what he hath, it is impoſſible that he ſhould avoid covetouſneſs; and he that can be content (tho as poor as theſe Soldiers) is as rich as *Creſus* the rich King of *Lydia.*

o Heb. 13 5.

p Luk. 3. 14.

Therefore (with the Apoſtle) (q) *Let him that buyeth be as though he poſſeſſed not, and him that uſeth the world,*

q 1 Cor. 7. 31.

world, as not abuſing it. For the faſhion of this world paſſeth away. And neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God. 1 Cor. 6. 9, 10.

Of Pride.

Pride is the firſt ſin that ever was, the Great Grand-mother of all ſins; the *Primum mobile* of all miſchief. The Author of curſedneſs, and the firſt begotten of Darkneſs, that ruined both Man and Angels, and brought a Curſe upon the whole Earth. 'Tis the *Myſtery of Iniquity*, and fountain both of Miſery and Mortality. 'Tis a ſin that Crowns all ſins; (a) *Wo to the Crown of Pride,* ſaith the Prophet. 'Tis the forerunner of ruin. (b) *Pride* (ſaith *Solomon*) *goeth before deſtruction, and an haughty ſpirit before a fall.* Man's pride and ambition indeed, did preſage his ruin and overthrow. It was the pro-

a Iſa. 28. 1.

b Prov. 16. 18.

prodigeous Comet which uſher'd in the black night of his Apoſtacy. The Devil could gain no ground on our Grand-mother *Eve*, till by lying and flattering, he ſow'd in her the ſeeds of ambition, in theſe words, (c) *Ye ſhall be as Gods, knowing good and evil.* But alas, inſtead of becoming like the God of light, ſhe became like the Devil of darkneſs. She loſt the Image of God and Life, and put on the Image of the Devil and Death, and was poſſeſſed with a ſlaviſh fear, like *the wicked one* himſelf, who (though he knoweth that there is a God) can only (d) *believe and tremble.*

c Gen. 3. 5.

d Jam. 2. 19.

Now the Pedigree of Iniquity, or the circular chain of ſins wherewith the Devil overcame, bound and murdered Man, runneth thus: The Devil of Pride envied *Adam*, and clothing himſelf with hypocriſie, turn'd a flattering Liar, calumniating the God of Truth, telling him that he himſelf was more his friend than his maker. The poor credulous man being over-

per-

perſwaded by the Old Serpent's pretended friendſhip, became diffident and unbelieving, queſtioning the goodneſs of his God and Creator. And being ambitious to be like him, turn'd a covetous Idolatrous Thief and Rebel, ſtealing that which was none of his own, and ſo turn'd Out-law to God, and broke the Covenant betwixt him and his Maker. Thus,

Pride begat Envy.
Envy Hypocriſie.
Hypocriſie Flattery.
Flattery Lying.
Lying Unbelief.
Unbelief Ambition.
Ambition Covetouſneſs.
Covetouſneſs Idolatry.
Idolatry Theft.
Theft Rebellion; which is (d) *as the ſin of witchcraft*, the immediate ſervice which is given to the Devil.

(d) 1 Sam. 15. 23.

Thus *Pride* was the firſt Actor in the ſad Tragedy of Sin and Death; wherein all Mankind (being deceived by the Old Serpent) was

was made ſubject to death, and liable to damnation; as being deprived of the favour and fellowſhip of the God of Life, and eternal Salvation.

Pride was the Ring-leader of
f Ezek. 16. 49. the (f) ſins of *Sodom.* The chief
g Hoſ. 5. 5. witneſs againſt *Iſrael.* (g) *The pride of Iſrael doth teſtifie to his face* (ſaith
b Prov. 16. 5. the Prophet) *Every* (h) *one that is proud in heart, is an abomination to the Lord* (ſaith *Solomon*); *though hand joyn in hand he ſhall not be unpuniſhed.*
i Job 26. 12. (i) God *ſmiteth through the proud*; he conſumes them like
k Mal. 6. 1. (k) ſtubble, in the day of his wrath. He'll neither own them, nor be their God, he leaves them to the
l Job 41. 39. (l) *Leviathan,* who rules in the children of diſobedience, and is *King over all the children of pride.*

And as God abhorreth the proud man, even ſo do all men hate him. He's neither a wiſe man, nor good Chriſtian, nor one to be truſted in publick employment: He can be at no trouble, unleſs it be for honour or ſelf-intereſt. And his ambitious mind ſtill aſpireth to a higher

a higher degree of dignity, when opportunity ſerveth: Neither will he ſtoop ſo low as to lend his ear patiently to a poor Man's complaint; nor redreſs the wrong of the Widow and Fatherleſs. And for the moſt part, proud Men are great Dunces, without Parts or Learning, for had they the knowledge of other Men, they would never fall in love with themſelves, nor highly eſteem of any tranſient thing under the Sun.

Be not proud then, (m) *God reſiſteth the proud, but giveth grace unto the humble.* (n) *The high and lofty one that inhabiteth Eternity, whoſe name is holy*, dwelleth with a *contrite and humble ſoul, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.*

m Jam. 4. 6.

n Iſ. 57. 15.

Of Hypocriſie.

Hypocriſie is a Congeries or Collection of many ſins; a Cluſter of the Grapes of *Gomorrah*: 'Tis a Conjunction of the Stars (or rather Clouds) of Con-

 fuſion,

fuſion, which giveth no true light, but blinds Peoples eyes. Pride, Unbeliefe, Guile, Oſtentation, Lying, *&c.* with all the lines that lead to darkneſs, are concentered in this one point of Perdition.

Every Hypocrite mocks God and Religion, and is no more a Chriſtian than a Monkey is a Man; he's like counterfeit Money, he cheats the World with a fair ſhew, but is forc'd to pay for all at laſt. (o) For *the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a Moment: Though his excellency mount up to the heavens* (ſaith *Job*) *and his head reach unto the clouds; yet he ſhall periſh for ever, like his own dung. The eye alſo which ſaw him, ſhall ſee him no more; neither ſhall his place any more behold him.* Though a Man do that which is right in the ſight of the Lord, if it be not done with a perfect heart, it is but like a ſacrifice of Swines fleſh, and the cutting off (p) *of a Dog's Neck* before him. *Jehu* did all that the Lord commanded him, in executing

o Job 8. 13. & 13. 16. & 20. 5, 6.

p Iſa. 66. 3.

ting his judgment upon the Idolatrous and bloody (q) houſe of *Ahab*; yet becauſe he did it not with a perfect heart (but in pride and oſtentation, and became an Idolater himſelf, like thoſe whom he had cut off for the ſame ſin), was requited with a temporal reward; for which cauſe it is ſaid, *I will avenge the blood of Jezreel upon the houſe of Jehu.* (q) 2 Kin. 10. 32. Verſ. 16. Hoſ. 1. 4.

Thus Hypocrites deſire to be ſeen of men, and to have the preheminence on earth; and they have the right hand in Hell. Our (r) Saviour, ſpeaking of the Damned, gives them the place before all other ſinners. The Devil can have no worſe company, and a Man cannot have a more dangerous Comerade; he's a miſchievous Condeciple, his tongue and heart never agree; he ſpeaketh one thing, and thinketh another, and covereth all his wicked deſigns with a pretence of Religion. One wolf in ſheeps-clothing is more dangerous than a whole pack of other dogs; he is in the midſt of the (r) Mat. 24. 5.

flock before he be ſuſpected; and worrieth ſeveral before the reſt be
Joh. 12. 5, 6. made wiſe. (s) *Judas* was one of this Tribe, who (tho he had a great ſhew of ſanctity and charity) was a thief in his heart, and betray'd the Son of God with a kiſs.

t Jer. 17. 9. (t) *The heart is deceitful above meaſure*, few can know it, and
u Prov. 20. 9. none can ſay, (u) *I have made my heart clean.* He that knoweth the thoughts and ſearcheth the heart and reins, can only diſcover a hypocrite. But whoever thou beeſt that readeſt this little Book, ſearch
x Pſal. 7. 9. & 26. 2. Jer. 11. 20. & 17. 10. thy heart without delay, ſtrive to cleanſe it from all oſtentation and
y Jam. 1. 21. (y) *ſuperfluity of naughtineſs*; keep no fellowſhip or converſe with thoſe who have a ſhew of Godli-
z 2 Tim. 3. 5. neſs, but deny (z) *the power thereof*; who ſpeak well, and keep the publick Ordinances, but lead their lives and converſations in darkneſs, and all manner of filthineſs; and have fixed their carnal appetites on earthly things; making their Religion a vizard, to ſteal,
a Prov. 11. 9. rob and oppreſs by. (a) *An hypocrite*

crite with his mouth (ſaith *Solomon*) *deſtroyeth his neighbour*, he cheats him out of his livelihood, *Though his words be ſweet and ſoft yet miſchief and guile are in his heart*; he will ſpeak fair to ones face, and murder his reputation behind his back. Yet as *Job* ſaith, (b) *Though wickedneſs be ſweet in his mouth, though he hide it under his tongue; though he ſpare it, and forſake it not, and keep it ſtill within his mouth: yet his meat in his bowels is turned, it is the gall of aſps within him. He hath ſwallowed down riches, and he ſhall vomit them up again; God ſhall caſt them out of his belly. He ſhall ſuck the poyſon of aſps, the vipers tongue ſhall ſlay him.*

b Job 20 12, 13, 14, 15, 16.

Now the better to perform what I have deſired, and keep thy ſelf ſpotleſs in this evil world, ſhun all appearance of evil. Be not a medler with other mens affairs, thine own are too great a ſtumbling-block, which thou canſt not avoid, nor remove out of thy way to Heaven. Be not forward in giving advice, unleſs it be to a dear

Friend indeed, under ſome particular circumſtance. And when thou art ask'd counſel be ſure to have a right underſtanding before thou giveſt thy judgment. *Peter* (the forwardeſt of all the Apoſtles) oft-times gave our Saviour a raſh advice, before he ws ask'd, and ſtill came off at a loſs; becauſe he underſtood not clearly the matter, concerning our Redemption, betwixt God and Man. And tho thy advice be taken, and prove good in the practice, thou haſt ſerved thy friend, and may expect but a Complement for reward. But if thy advice prove not good in the practice and reſult; thou art blamed and exclaimed againſt, as the ruiner of thy Friend's buſineſs, reputed either Fool, Knave, or double-hand dealer, that hath ey'd thy own intereſt, and play'd *Bo-peep* on both ſides.

Mat. 16.23. & 26.33, 34, 35.

Be not deſirous to be great, nor care to be concern'd in State-affairs; for (as I have ſaid) it was Ambition that ruin'd *Adam*, and all his Poſterity; he was ambiti-

ous

ous to be like God, but became liker the Devil; and he that is greateſt is leaſt contented. The great *Alexander* was not ſatisfied with the whole World; and anothers Promotion is ſtill the eye-ſore of an ambitious man. It bringeth along with it Envy the ſin of Devils who firſt envy'd Man, and broke the Covenant twixt God and his Creatures. The tower of Promotion Eclipſeth our Contemplation, and keepeth our darkened eyes from ſeeing the Heavenly *Canaan*, from a Spiritual Mount *Piſgah*. The *Duke* of *Arkoes* being asked if he ſaw the Eclipſe two days before, anſwered, *I am ſo much taken up with earth that I have not time to look up to heaven.* Whence ſaid a Poet.

Promotion is the Pyramid from whence
Pride breaks the neck of a good Conſcience;
A guilded ſhow, and Scene of envy'd ſorrow,
That's built to day, and thrown down to morrow.

Be not given to idleneſs, it was
c Ezek.16.49. the ſin (c) of *Sodom*, of Rebellious *Iſrael*, and that which every voluptuous great and rich man is addicted to. It bringeth a man to
d Prov. 23. 21. poverty, (d) *Drowſineſs* (ſaith *Solomon*) *ſhall cloth a man with rags.*
e Prov.20.4. And in another place, (e) *The ſluggard will not plow by reaſon of the cold, therefore ſhall he beg in harveſt, and have nothing.* And a-
f Prov. 19. 15. gain, (f) *An idle ſoul ſhall ſuffer hunger.* Satan hath no better friend than idleneſs, it affordeth him opportunity and occaſion to addreſs himſelf, with deceitful overtures and treaties of peace betwixt him and our flexible Inclinations.
g Judg.6 11. (g) *Gideon* was threſhing when the Angel of the Lord appeared unto
h Judg.16.19 him. But (h) *Samſon* was aſleep on his *Dalilah*'s knee, when he loſt the ſeven-locks of his hair, and was betray'd to his enemies the *Philiſtines.*
i 2 Sam. 11. 2. It was when (i) *David* had lyen lazy in his bed all day, and riſen about the evening, and walked on the roof of his houſe, that he ſpied the beautiful *Bathſheba* waſhing

waſhing her ſelf. God himſelf is never idle but always at work, his Providence ruleth all things; his Spirit *moved on the face of the waters,* before the day-light broke forth. And hath continued working ever ſince. (k) *My father worketh hitherto* (ſaith our Saviour) *and I work.* There is no creature more given to idleneſs than Man: The *Earth* bringeth forth, the *Sea* roareth, the *Air* bloweth, the *Fire* burneth; Fiſh, Fowl, Beaſt, and all Vegitative Creatures breed or bring forth. But man (whom God hath endued with reaſon) waſteth his time in vanity, he eateth the bread of idleneſs, and at laſt receiveth the reward of his own folly.

Gen. 1. 3.

k Joh. 5. 17.

Never (l) *do evil that good may come*; nor commit any ſin, upon the account of God's being merciful; it is the moſt dangerous of all reſolutions. For (m) the anger of the Lord will ſmoke againſt that man, he *will blot out his name from under Heaven.* Hazard not then, upon any account, on any

l Rom. 3. 8.

m Deut. 29. 20.

known ſin. There is no gueſt more troubleſome than a guilty
n Prov. 18. 14. Conſcience: For (n) *the ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?*

Whatever thou doſt do with all thy heart; a lukewarm half Chriſtian is the worſt of Chriſtians. It was an excellent commendation
o Numb. 14. 24. that God gave to *Caleb*, (o) *He hath followed me fully.* But of the
p Rev. 3.16. Church of *Laodicea*, he ſaith, (p) *Becauſe thou art luke warm, and neither cold nor hot, I will ſpue thee out of my mouth.* Be not then like *A-*
q Act. 26.28. *grippa*, (q) *almoſt* but *altogether* perſwaded to live a good Chriſtian. Cloath thy ſelf with a reſolution of following God fully; for
r Iſa. 40.29. it is he that (r) *giveth power to the faint*, and increaſeth ſtrength to them that have no might.

2 Theſ. 2. 2. Be not eaſily *ſhaken in mind*, nor raſh in changing thy Religion: Be
Jam. 1. 6. ſtedfaſt in the faith and *waver not*: I never knew one oft change his Religion, but loſt all Religion
t 2 Cor 6.17. at laſt: (t) *Touch not then the unclean thing*, nor go forth to the

Deſert

Desert (u) to see a new upstart Heretick, or Deceiver. A new Christ is in the mouth of every Schismatick; though there be but one (x) *Lord*, one *Faith*, and one *Baptism*. *To* (y) *him that ordereth his conversation aright* (saith the Lord) *will I shew the salvation of God.* Order then thy conversation aright; lead a life conform to what thou knowest to be sure and right; and when thou hast learned that lesson, God will shew thee what next he would have thee to do. A real holy Life and true Faith are unseparable concomitants. They are like the Sun and light. Therefore (said our Saviour) (z) *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.*

u Mat. 24. 25, 26.

x Eph. 4. 5.

y Psal. 50. 23

z Mat. 5. 16.

Fear (a) *God and keep his Commandments*, is a good Religion. For he that loveth God will never believe a base thing, nor entertain a bad thought of the Almighty; nor hold any damnable principle, which the Devil (under colour of Faith) suggests in the hearts of curious

a Eccles. 12. 13.

b 2 Cor. 4. 4. rious Hereticks. *But* (b) *the God of this world hath blinded the minds of them which believe not, left the light of the Glorious Goſpel of Chriſt (who is the Image of God) ſhould ſhine unto them.*

Carp not at every ſtrange Opinion, nor ſtart at every miſtake in others, *Thou* (c) *that ſtandeſt take heed left thou fall.* Better wink at a ſmall Error than make a great Schiſm. This was *Paul's* courſe and practice when he Circumciſed *Timothy*, and Baptized the *living* (d) *for the dead*, to humour the weak *Corinthians.* He deſired to (e) *mark* them which cauſed Diviſions and Offences, contrary to the Doctrine which they had learned, and to avoid them; as not worthy of Chriſtian converſe. Rebellion was never good Religion, for he that proveth a Traytor to his lawful King, will never prove a true ſervant to the *King of Kings.* The ſpirit of meekneſs is not a ſpirit of outward violence; he that hateth his neighbour's body, hath little kindneſs for his ſoul.

c 1 Cor. 10. 12.

d 1 Cor. 15. 29.

e Rom. 16. 17.

He

He that would divide Church or State, is neither good Divine nor States-man, nor a lover of either, nor of him who bought us with his own blood. The Church is *Christ's* (f) *Body*, whose Head he is; he who teareth the Body to pieces, would not much care to see the head chopt off. Beware then of tearing Christ's seamless coat: And (g) *Submit to every Ordinance of man, for the Lord's sake, whether it be to the King as supream, or unto Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing, you may put to silence the ignorance of foolish men.* Thus *well-doing* (according to the Apostle) is a surer way to stop the mouth of a Seditious Schismatick, than by endless and (h) *doubtful Disputations*; which but blind the eyes of the simple, obscure the Truth, and draw people to Atheism, and all manner of Impieties.

f Col. 1. 18.

g 1 Pet. 2. 13

h Rom. 14. 1.

The

The *Iſraelites* of old were hard put to it for Religion; they knew not what was the way wherein they ſhould walk, nor the cauſe of the Lord's Controverſie with them: *Will the* (i) *Lord* (ſay they) *be pleaſed with thouſands of Rams, or ten thouſands of rivers of Oyl? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?* The Prophet anſwereth them in few words without a long diſpute, or proceſs of Arguments: *He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God.* And a little after, ſheweth the cauſe why God had a Controverſie with them, thus: (k) *Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure that is abominable? Shall I count them pure with the wicked baliances, and with the Bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lyes, and their tongues are deceitful*

i Mic. 6. 7.

k Verſ. 10. 11, 12, 13.

ceitful in their mouths, therefore will I make thee ſick in ſmiting thee, in making thee deſolate becauſe of thy Sins. Thus their *ſins* and tranſgreſſions were the cauſe of the Lord's wrath and controverſie with them, as it is with us this day.

The Apoſtle *James* telleth us what is good Religion. (l) *Pure Religion* (ſaith he) *and undefiled before God, and the Father, is this, to viſit the Fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.* In which Religion, I pray God may keep and preſerve thee, till he preſent thee *ſpotleſs before the Throne of his Grace, with exceeding great joy.*

(l) Jam. 1. 27.

Now, above all things which hitherto I have recommended to thee, be mindful to pray to God; he's a preſent Remedy and Tower of refuge in time of trouble, and there is no other way to him, but by prayer in *Chriſt Jeſus.* (m) *Is any among you afflicted let him pray* (ſaith the Apoſtle). When *Paul* was buffetted by the Meſſenger of Satan,

(m) Jam. 5. 13.

tan, it was the remedy he took a-
gainſt the wiles of the wicked
n 2 Cor. 12. 7, 8, 9. one. (n) *For this thing* (ſaith he) *I beſought the Lord thrice, that it might depart from me. And he ſaid unto me, My Grace is ſufficient for thee. For my ſtrength is made perfect in weakneſs.* It is God's own advice to his
o Pſal. 50. 15. dear Saints. (o) *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.* I can teſtifie, in my own particular, that oft-times, when weakneſs, grief, and trouble, both inward and outward have ſurprized me, and lyen heavier then lead upon my ſpirit, pray'r has been the only means whereby I have been eas'd of my burden.

Be ſure then, in all thy afflictions, to make thy Addreſs unto God by Prayer. It is ſaid, *Iſa.* 63. 9. *In all their affliction he was afflicted, and the angel of his preſence ſaved them. In his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.* Thus it is evident that he who loveth his own ſo well, that he bea-

reth

reth a part of the burden of their affliction, will not ſuffer thee to call without an anſwer. And tho (becauſe of thy heinous ſins) with *David*, thou wait long, be not weary; *The Viſion* (p) *will come and will not tarry*: for he never ſaid to the houſe of *Jacob ſeek ye my face in vain.* Therefore (I ſay) whatever be thy condition, make thy recourſe to God in theſe or the like words.

(p) Hab. 2. 3. Iſa. 45. 19.

A Prayer.

O *Glorious God! who filleſt all things, and yet art both inviſible and incomprehenſible: When I conſider the greatneſs of thy Majeſty, and the Glory of thy Omnipotence, on all thy wonderful works: I am aſtoniſhed and afraid to take thy Holy Name in my polluted mouth: Yet, when I think upon thy goodneſs and condeſcending mercy, I am inabled with a humble and reverend confidence, to fall down before thee, and acknowledge my ſelf unworthy of the leaſt of thy mercies, whereof I am daily a partaker.* But,

MEDITAT. IV.

Of Old Age.

Pſal. 90. 10. *The days of our years are threeſcore years and ten; and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow: For it is ſoon cut off, and we flie away.*

OLD Age is the fourth and laſt Scene of our worldly ſorrow, the declining Sun of our temporal pleaſures: Nature now begins to be cold and weary of worldly Vanities: Deſire faileth, and Sin beginneth to leave the old Sinner: The evil days are come, and the years approached, wherein the looſe liver may ſay, (a) *I have no pleaſure in them.* His Head and Joints ſhake; his Face is decay'd and full of wrinkles; his Eyes dim and cannot ſee; his Ears deaf and cannot hear; his Breath ſtinks,

a Eccl. 12. 1.

ſtinks, his Teeth are rotten, and cannot keep in his Spittle; his ſtrength turn'd to weakneſs; his health to ſickneſs, and his whole Body to a cluſter of Maladies; whoſe winter-fall his hoary hairs preſage; and his whole paſt life (as ſaith the *Pſalmiſt*) *is but* (b) *as a tale that is told.* The memory of his ſins and miſſpent time grieve him; his Conſcience torments him, and the fear of an endleſs approaching Eternity terrifies him. His Friends ſlight him, his Children long for his death; and the whole world begin to be weary of him; and every ach of his Body is a Summons from the great Landlord of Heaven and Earth, to remove out of his Tabernacle and Cottage of Clay, which is ready to fall about his ears, at every flegmatick Cough, and troubleſome noiſe that moleſts him. And tho he be weary of life, yet is he afraid of death that univerſal (c) *King of Terrors*, to whom all muſt pay tribute. The conſideration of theſe things hath made many

b Pſal. 90. 9.

c Job 18. 14.

many good men cry out with
d Rom. 7. 24. *Paul, (d) O wretched man that I am, who ſhall deliver me from the body of this death!*

Now if thou beeſt one who haſt been prudent, and foreſeen the evil day, and made thy peace with God in Chriſt, before theſe troubles have ſurrounded thee, there is no need to inſtruct or adviſe thee, how to behave thy ſelf in thy old age; for he that hath God hath a
e 1 Joh. 2. 27. wiſe Councellor, whoſe (e) *anointing teacheth him all things.*

But if thou beeſt one who haſt not minded the approaching evil day, but miſſpent and trifled away thy precious time in worldly vanities; thou art inſnared by the wiles of thy enemies, and art in a miſerable condition. But (as *Joſhua* and *Caleb* encouraged the Children of *Iſrael*, againſt the *Anakims* and *Canaanites*) ſo ought every good Chriſtian (who would not incur God's wrath and indignation) encourage his fellow Pilgrims in their journey to the Heavenly
f Heb. 12. 3. *Land of Promiſe*, leſt they (f) *be*

weary

weary and faint in their minds.

Therefore I ſay unto thee, O man! whoever thou art, who haſt delayed the great work of Regeneration to thy old age, and now ſeeſt the folly of thy own ſlothfulneſs, never deſpair of God's mercy, neither queſtion his kindneſs towards thee; he hath given us evident demonſtrations of his unſpeakable love and favour, beyond the conception of a mortal creature. There is no time of a man's life, from his Cradle to his Grave, but God is both willing and able to do for him, but it is long of our ſelves, that all the world is not ſaved. Therefore (I ſay) deſpair not, but lay hold on the horns of that Spiritual Altar, the Promiſes of Chriſt Jeſus, whether the wicked one, and black hoſt of Hell dare not approach to do thee prejudice. *Him that cometh to me* (ſaith our Saviour) *I will in no wiſe caſt out.* But every deſpairing unbeliever is an Atheiſt, he denies the eſſential Attributes of God's goodneſs and mercy, and conſequently denies God

Joh. 6. 37.

God himſelf. Unbelief puts a tye upon God, for there is nothing that oppoſeth his working more. It is ſaid, *Mat.*13.58. (g) *He* could *not do many mighty works there, becauſe of their unbelief.* Not but that the Omnipotent God was and is able to do all things (for he was Almighty before ever there was a creature to believe in him) but will not do any thing for obſtinate unbelievers; who will put no confidence in him. Therefore tho the Devil drive thee to deſpair, and thou findeſt thy ſelf like a dry withered tree, without either grace or goodneſs, or any confidence to go about Spiritual Duties, look up and call to remembrance that of the Prophet, (h) *Look unto me and be ye ſaved all the ends of the earth.* Hope above hope, and cry out with the Apoſtle, (i) *If I believe not yet he abideth faithful, he cannot deny himſelf. With him all things are poſſible.* And neither diſtance of place nor interval of time, or any circumſtance of ſin, age, or dotage, or any cauſe

g Mark 6. 5.

h Iſa. 45. 22.

i 2 Tim. 2. 13.

or

or impediment whatſoever, can hinder the courſe of God's goodneſs and mercy, when he ſets about to work. Iſa. 43. 13.

David was a ſound Believer but was ſometimes driven to the brink of deſpair, as in *Pſal.* 77. 9. *Hath God forgotten to be gracious? Hath he in anger ſhut up his tender mercies?* Yet at other times when he had drunk abundantly of the fountain of God's goodneſs, he cries out ſix and twenty times in one Pſalm, *His* (k) *mercy endureth for ever. His mercy endureth for ever.* Therefore place thy whole confidence in him, and ſay with *Job*, *Though he ſlay me yet will will I truſt in him.* k Pſal. 136. Job 13. 15.

Now leſt Satan gain ground upon thee, and thou be ſwallowed up in deſpair, think upon God's ſpecial acts of mercy, ſhewed on the greateſt ſinners. *Manaſſeh* King of *Iſrael* (who was a (l) Sorcerer, an Idolater, and made the Streets of *Jeruſalem* ſwim with blood) (m) obtained mercy of the Lord upon his repentance, after

l 2 King. 21. 6. 2 Chron. 33. 6.

he was carried Priſoner to *Baby-*
(n) Luk. 23. 43, 44. *lon.* The (n) Thief on the Croſs obtained mercy, on his Faith and Repentance, tho he had ſpent his time in Villanies.

The late Chancellor *Hay* of *Scotland*, was a man endued with Prudence and State-policy, yet wanted not his own failings. He lived in all worldly pomp, but on his Death-bed, deſpaired of his Salvation; and finding death approaching, uſed no expreſſions, nor ſpoke to any purpoſe; but ſtill over and over, cried out, *Promotion, Promotion, the Enemy of Man's Salvation, Damnation, Damnation.* He died with theſe words in his mouth; whereat his Friends were very much troubled; but when he had lyen (to the outward appearance) dead, for a conſiderable time, the Corps ſtarted up, and ſaid, *O good people be of good chear, for great are the tender Mercies of my God.*

It is likewiſe reported that a certain very debauch'd man, riding on the way with his Brother (who was a ſober pious man) was by him

him perſwaded to leave off his wicked ways, and become a new man; he promiſed ſo to do, and deſired his Brother to pray for him. But they both riding on the way, it happened that his Horſe being ſcar'd, leap'd over a Bridge, in a deep and dangerous River. His Brother ſeeing that no hope of ſaving him could be thought on, cried to him, *Beg mercy of God for thy ſins, for thou art a dead man, and going out of the world.* He was heard ſo to do, but was drowned in the River. His Brother found his Body, and buried it honeſtly; but much regrated his ſudden death, he being a man of ſo bad a life. But (when he came to Church on Sunday) mourning over his Brother's Grave, he ſaw a ſtrange Roſe growing on it, tho in cold froſty winter weather. And diging it up from the Root, he found it ſprung through his Brother's Breaſt, whereon was written, as in Carved Work.

Betwixt the Water and the Ground,
Mercy was aſked, and Grace was found.

These are Monuments of God's Mercy, which he hath left for the benefit of future ages, therefore neither presume on, nor despair of Gods unspeakable mercy. And if at any time thou findest an enlargement on thy spirit, with thy (o) *Sins blotted out, when the times of refreshing shall come from the presence of the Lord.*

o Act. 3. 19.

p Isa. 48. 5. Say not (p) *My Idol hath done it.* My own faith, prayers, fastings, and spiritual duties have procured me this. For what hast thou that thou hast not received? and what service or gift hath an unprofitable sinful servant, which he can present to a holy allsufficient *God*. Our best duties are sinful, and all our righteousness but as filthy rags; therefore cry out with the Leper,

q Lev. 13. 45. (q) *Unclean, unclean*; and with the

r Psal. 115. 1. Psalmist (r) *Not unto us, O Lord, not unto us, but unto thy Name give glory: For thy mercy and for thy truth's sake.* Let him be *all in all*,

Rev. 1. 8. Heb. 12. 2. the *Alpha* and *Omega*, the Author and finisher, lest (for thy ingratitude) as he did to the Idolatrous

s Hos. 2. 9. (s) *Israel*, he recover his *wool* and

flax

flax, his graces and righteouſneſs, which he gave to cover thy nakedneſs; and ſend thee after thy lovers, whereon thou doredſt, and ſo thy latter end be worſe than thy firſt.

Be not forward to die, nor backward to live, but patiently in all things, ſubmit to the pleaſure of the Almighty, the number of our days is with him, and he beſt knoweth what is fitting for us.

Look not again on the pleaſures of the world, nor turn thy back on the Heavenly *Canaan*, for the *fleſh-pots of Egypt*. Pray that (as God hath brought thee through the Red-ſea, and winter of temptation and ſorrow) he may keep thee from taking thy *flight on the Sabbath-day*, the reſidue of thy age, which thou ſhouldſt offer as a Sacrifice of Praiſe, to him who hath done thy work, and given thee reſt from thy labours, and victory through Jeſus Chriſt our Lord. And when it ſhall pleaſe him to call for thee, be ready to ſay with old *Simeon*, (u) *Lord now letteſt thou*

Mat. 24. 20.

u Luk. 2. 29.

thou thy ſervant depart in peace, according to thy word, for mine eyes have ſeen thy ſalvation.

A Prayer.

MErciful God who filleſt all things, and workeſt at all times, and beſtoweſt thy mercy on all penitent ſinners: I who have been a Tranſgreſſor from the womb, come before thee, humbly begging a free pardon of all my ſins and iniquities.

Joh. 6. 37. *And whereas thou haſt ſaid,* Him that cometh unto me will I in no wiſe caſt out; *reject not me, who come in weakneſs, but with the power and ſtrength of thy holy Spirit,* Draw

Cant. 1. 4. me *unto thy ſelf, that I may* run after thee, *and not be enſnar'd by the wiles of the wicked one.*

Open my Underſtanding that I may know the Myſteries of my own Salvation, and not ſtumble on the dark

Jer. 13. 16. mountains *of Error and Hereſie.*

Pſal. 19. 12. Cleanſe me from ſecret faults, *and impute not to me the miſdeeds of my youth.*

Pſal. 19. 13. *Keep me from preſumptuous ſin,*

and

and let them not have dominion over me.

Caſt me not off in the time of old age, and forſake me not now when my ſtrength faileth me. Pſal. 71. 9.

Stop the cry of my heinous ſins with an anſwer of thy full forgiveneſs, and a free pardon, ſeal'd with the ſure mercies of David.

Give me to redeem my miſſpent time, and double my diligence in the work of my Salvation.

Clothe me with the Robe-royal of thy righteouſneſs; that I may not be found naked in the day of Viſitation.

Keep and preſerve me in life, and lead me through the valley of death: *that when I leave this world, thou maiſt receive me in thy Heavenly habitation, through* Jeſus Chriſt *thy Son my Saviour,* Amen. Pſal. 23. 4.

MEDITAT. V.

Of Death.

Pſal. 89.48. *What Man is he that liveth, and ſhall not ſee death?*

DEATH is Life's *Exit*, Time's *Tropick*, the *March* of Mortality, and the *Door* of *Eternity*.

a Gen. 2.7. God breathed in Man's (a) Noſtril's the breath of Life, and when he calleth for that breath again, Man returneth to duſt from whence he was taken.

b Rom. 6.23. (b) *Death* is the wages of Sin, for had Man never ſin'd, he had never dy'd: When God ſet Life and Death, Good and Evil before our firſt Parents, they choſe that which was evil, and prohibited; they ate the fruit which God had forbidden them, under pain of

c Gen. 2.17. Death, in theſe words, (c) *In the day that thou eateſt thereof thou ſhalt ſurely die.* Thus having eaten and broken

broken God's Commandment they became lyable to a double Death, *The Diſſolution of the Body, and the pains of Hell, which was prepared for the Devil and his Angels.* They became Sin's Slaves, Satan's Subjects, and Out-laws to the King of Kings. They loſt the Image of God, the favour of the Almighty, and the contentment of a righteous mind; and was poſſeſſed with (d) *a ſlaviſh fear*, a corrupt nature, and a repining ſpirit. And had not (e) *God, Who is rich in mercy, for his great love wherewith he loved us, redeemed and quickened us, when we were dead in ſins*; we his Poſterity, *Children of wrath*, and and heirs of Hell might have periſhed in our iniquities, and the whole race of Mankind received that fearful ſentence, (f) *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.*

d Gen. 3. 10.

e Eph. 2. 4, 5.

f Matth. 25.

O man then! whoever thou art, think much upon *Death*, let it not ſurprize thee; *Tela præviſa minus ferunt*; a ſtroke foreſeen

strikes not hard. Learn with the
1 Cor. 15. 31. Apoſtle, *to die daily*; fruſtrate Death's deſign, let his power be invalid; that when he cometh, thou maiſt welcome him; not as
Job 18. 14. the *King of Terrors*, but as the Meſſenger of God; ſent to fetch thee from ſin and ſorrow, to endleſs reſt and unſpotted righteouſneſs; to a Kingdom where the Devil cannot tempt, and the Chriſtian cannot yield. Die before Death come, and Death will have nothing to do. For every true Be-
g Rom. 8. 13 liever (g) *that through the ſpirit mor-*
Joh. 11. 26. *tifies the deeds of the body, is paſſed from death to life*, and will never die; for his Death is but a reſti-
h Rev. 20. 6. tution of life, and (h) the *ſecond Death* can have no power over him.

i Eccleſ. 7. 1. *Solomon* ſaith, (i) *The day of Death is better than the day of ones birth.* Be not then affraid of it, it can do no more than render thee to thy maker. Chriſt came into
k Heb. 2. 14, 15. the *world that through Death he might deſtroy him that had the power of Death; that is the Devil.* And

deliver-

deliver them, who through fear of Death, were all their life-time ſubject to bondage. He hath broken the Bars of Death, and made a path through the Grave, wherein his (l) *ranſomed* may walk to the land of Promiſe; treading the (m) Adder of *Fear*, the Serpent of *Sin*, and the Dragon of *Death* under foot. Fear not then, God is ſtronger than the Devil. (n) *Love is ſtronger than Death.* The God of Life and Love could keep Chriſt on the Croſs, to reconcile the world to himſelf; but the Devil of Death could not ſhut him up in the Grave; for it was impoſſible to conſtrain or confine him: Who filleth all things, and yet is not included, who is ever working, and yet ever at reſt.

l Iſa. 11. 15. & 35. 3, 10. & 51. 10.
m Pſal. 91. 13.
n Cant. 8. 6.

The beſt Antidote againſt the ſting and poyſon of Death is a *good life*: He that would be (o) *conformable* to Chriſt in his Death, muſt take up his Croſs, and trace him in his Life. The art of dying well conſiſts in living well. Be not like (p) *Balaam*, who could wiſh

o Phil. 3. 10.
p Numb. 23. 10.

to

to die the death of the righteous. But ſay with the Apoſtle, Let me live the life of the Righteous: *That*
q Gal. 2.20. (q) *the life which I live in the fleſh may be by the faith of the Son of God, that henceforth it be no more I that live, but Chriſt that liveth in me.* That when Death cometh thou
r Deut. 34.1. maiſt from the top of Mount (r) *Piſgah*, like a Triumphing
s 1 Cor. 15. 16, 17. Champion, breath out that worthy Song, (s) *O Death where is thy ſting? O Grave, where is thy victory? The ſting of Death is ſin; and the ſtrength of ſin is the Law: But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt.*

t Pſal. 116. 15. *Precious* (t) *in the ſight of the Lord is the death of his Saints.* As God
u Gen. 2.7. breathed in Man's (u) Noſtrils the breath of Life, and made him a *living ſoul*, ſo at the hour of Death is he preſent at his laſt breath; when that Immortal ſoul cometh out of that Tabernacle of Clay wherein he breathed it. Say then courageouſly with the *Pſalmiſt*,
x Pſal 23.4. (x) *Though I walk thorough the val-*

none

ley of the ſhadow of death, I will fear none evil; for thou art with me, thy rod and thy ſtaff they comfort me.

A Prayer againſt the power of Death.

MErciful Jehovah, *who alone canſt give Life and Light, and lead through the valley and ſhadow of Death in the darkeſt night of Sin, and ſpiritual ſorrow: I humbly make my addreſs unto thee, begging thy preſence and gracious aſſiſtance, to conduct me in all my troubles, and protect me againſt all my ſpiritual Enemies, both in life and death.*

Cleanſe me from all filthineſs both of the fleſh and ſpirit, that I may be found ſpotleſs, when I appear before thee, rejoycing in the God of my Salvation, with exceeding great joy. Pſal. 19. 12. & 51. 2. 2 Cor. 7. 1. Hab. 3. 18.

Let not ſin reign in my body, nor Death have dominion over me, nor obtain the victory in my laſt warfare. Rom. 6. 12.

Learn me to die daily, *and by thy ſpirit to mortifie the deeds of the fleſh; that when thou calleſt for me, I may* 1 Cor. 15. 31. Rom. 8. 13.

be

Phil. 3. 9. *be clothed not with the rags of my own righteousneſs, but with the righteouſneſs of Chriſt, who loved me, and gave himſelf for me.*

1 Cor. 15. 56. Rev. 20. 6. *Take away the guilt of my ſins, which is the* ſting of Death; *that the Devil and Hell may have no power over me.*

Deliver me from the fear and bondage of Death, and fix my confidence on thee, who broughteſt life out of death, and light out of darkneſs, that in the ſorrows of death I may rejoyce in thee, and ſing a Song of Everlaſting praiſe, to thy unſpeakable mercy.

Pſal. 90. 12. *Teach me ſo to number my days, that I may apply my heart to wiſdom, that whether I live or die* I *may be thine through Jeſus Chriſt my Lord and Saviour,* Amen.

MEDITAT. VI.

Of the laſt Judgment.

Rev. 20. 12. *And I ſaw the Dead ſmall and great ſtand before God; and the Books were opened; and another Book was opened, which is the Book of Life; and the dead were judged out of thoſe things which were written in the Books, according to their works.*

AS God hath appointed all men (a) *to die*, ſo hath he appointed all men to come *to judgment*: (b) *He hath appointed a day* (ſaith the *Apoſtle*) *in the which he will judge the world*, and *give every man* (c) *according as his work ſhall be. We muſt all appear* (ſaith *Paul*) (d) *before the Judgment-ſeat of Chriſt; that every one may receive according to that which he hath done in the body.* All Men and Women that have liv'd on earth ſince *Adam*,

a Heb. 9. 27.
b Act. 17. 31.
c Rev. 22. 12.
d 2 Cor. 5. 10.

Adam, and all that ſhall live till the end of the world; Rich and poor, King and begger, juſt and unjuſt, muſt be preſent there. According to that, *Eccleſ.* 3. 17. *God ſhall judge the Righteous and the Wicked.* There is no way to eſcape this Trial and Univerſal Seſſions; no delay of this dreadful day; the World (whereon we ſtand) will be ſet on fire, and burnt to aſhes. No reprieve nor ſuſpenſion can be granted; no Apology nor fine Complements can prevail with the Almighty: Nor is it poſſible to fly from the preſence of the moſt High God, who fills *Ubiquity*, whoſe duration is *Eternity*, whoſe Power is *Omnipotence*, and whoſe Knowledge is *Omniſcience*. (e) *Whither ſhall I go* (ſaith *David*) *from thy Spirit? Or whither ſhall I flee from thy preſence? If I aſcend up into Heaven, thou art there: If I make my bed in Hell, behold thou art there: If I take the wings of the morning, and dwell in the uttermoſt parts of the Sea, even there ſhall thy hand lead me, and thy right hand ſhall hold me.*

(e) Pſal. 139. 7, 8, 9, 10.

If

If I ſay ſurely the darkneſs ſhall cover me: Even the night ſhall be light about me: Yea, the darkneſs hideth not from thee, but the night ſhineth as the day; the darkneſs and the light are both alike to thee.

In Temporal Cauſes, and Suits of humane Law one may appear by an Atturney, Proctor, or Advocate; but in this great Court, every one muſt perſonally appear, and anſwer for himſelf. There is no Solicitor, or any to plead for another, the caſe is alter'd, and Cauſes laid aſide; *Time*'s ſwallowed up in *Eternity*; and our great and gracious Advocate become (f) *a juſt Judg*; to whom the Father hath committed all Judgment, (g) *to judge both the quick and the dead.* And (h) *appointed to be heir of all things*; therefore will neither for feud nor favour be a reſpecter of perſons, nor like *State-weather-cocks*, be ſeduced with bribes, flattery, and fair ſpeeches; nor be miſinformed, to think a crime leſs or greater than it is. He ſearcheth the heart and reins, and know-

f Joh. 5. 22. Mat. 28. 18.

g 2 Tim. 4. 1.

h Heb. 1. 2.

knoweth the thoughts afar off:
i Gen. 18. 25. (i) *Shall not then the Judge of all the*
k Pſal. 96. 13. *earth do right?* Yea ſure (k) *In Righteouſneſs will he judge the world and the people with equity.*

The Bill of Inditement, that will be brought in againſt every one, will be of a large ſize, containing ſins of ſeveral ſorts; of omiſſion and commiſſion, of *thought*, of *word*, and of *work*.
l Wiſd. 1. 9. (l) *Solomon* ſaith, *That there ſhall inquiſition be made for the thoughts of the ungodly.* And our Saviour tell-
m Mat. 12. 36. eth, that (m) *of every idle word that men ſpeak they muſt give an account at the day of Judgment.* But if an account muſt be made of every idle word, what account can thoſe give, whoſe idle words are belch'd forth with Oaths, Lyes, and Blaſphemies? whoſe members are weary ſerving the Devil, and their own luſts; in all prodigality, falſhood, cruelty and uncleanneſs.
n Eccl. 12. 14. But let ſuch know *that* (n) *God ſhall bring every work into judgment, with every ſecret thing; whether it be good, or whether it be evil.* And

he

he who hath lived in ſin with delight and reſolution, ſhall receive the reward and wages of ſin, which is a dreadful and never dying death. When the righteous Judge of all the World will pronounce that fearful ſentence of Damnation againſt godleſs and wicked wretches, (o) *Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels.* And he who hath lived uprightly, ſtriving againſt ſin, ſhall receive a Crown of Immortal Glory, when the *King of Kings* ſhall pronounce that joyful ſentence of Abſolution, to all his faithful and godly Subjects, (p) *Come ye Bleſſed of my Father inherit the Kingdom prepared for you from the foundation of the world.*

o Mat. 25. 41.

p Verſ. 34.

O man, whoever thou art then, whether Reader or Hearer of this little Book, meditate much on this day: (q) *Take heed to thy ſelf, leſt at any time thy heart be overcharged with ſurfetting, and drunkenneſs, and the cares of this life, and ſo this day come upon thee unawares.*

q Luk. 21. 34.

It

It is the Great Aſſize, and Term-day; it hath a double dawning, *light* and *white* to the Righteous, but dreadful *black* and *dark* to all Reprobates and godleſs wretches. It is a long day, whoſe Evening is without end. 'Tis a day of joy and ſorrow, a day of mirth and moan, a day of gladneſs and a day of ſadneſs, a day which mortal man could never conſider aright, nor weigh in the ballance of a right underſtanding.

q Act. 24. 25. *Paul (q)* was much in meditation of this day; he chos'd it for the ſubject of his diſcourſe, when he preached before *Felix*, whom he gladly would have obliged, and gain'd to the knowledge of the truth, who (being terrified) trembled, and could not endure to hear of it. The conſideration of this day made *Jerome* cry out, *Whether I eat or drink, or whatſoever elſe I do, methinks I hear this ſaying ſounding in mine ear*, Ariſe ye Dead and come to Judgment.

Let the Meditation then of this day ſtop thee from committing known

known ſin, or yielding to the temptations of our ſpiritual enemies; (r) *For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul? When the Son of Man ſhall come in the glory of his Father, and reward every man according to his works. And* (t) *if the Righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?*

r Mat. 16. 26.

s Mat. 16. 27. & 25. 31.

t 1 Pet. 4. 18.

Be oft in caſting up thy accounts with God, let them not run to a great ſum; a poor man is able to pay his debt by 12 *pence per week*, which he is not able to do all at once; and a wiſe man never runneth long on ſcore, till he clear accounts with his Creditor. Chriſt Jeſus hath once paid our debts, and ſet us free; let no man then afterwards intangle himſelf with the cares and ſnares of this enticing world; if (at this great day when his ſins are ſought for) he would have them blotted out, (u) *With the ſins of Iſrael and Juda.* Make ſure of (x) the *white-ſtone*, and

u Jer. 50. 20.

x Rev. 2. 17.

and *new name* here; that being justified by faith, thou maist appear spotless, before the Throne of God,
Isa. 64. 6. not clothed with the *filthy rags* of thine own *righteousness*; but with that Robe Royal of Heaven, and
y Gal. 2. 20. righteousness which is (y) *by faith in the Son of God, who loved us and given himself for us.*

Now tho the Angels gather the
Mat. 24. 3. *Elect from one end of Heaven to the other*; yet Christ is so careful of his Children, that he will see all
z Job 19. 25. done himself. *He* (z) *shall stand at the latter day upon the earth:* He will be sure that none of his flock be lost; he will have an account of his full number before the World be set on fire, and this earthly Globe burnt to ashes:
a Mar. 13. 32. (a) *But of that day and that hour knoweth no man, no not the Angels which are in Heaven, nor the Son of Man,* but the Son of God, the Everlasting Word and Wisdom of the Father knoweth all things:
Vers. 35. *Watch ye therefore (for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-*

cock-crowing, or in the morning) leſt coming ſuddenly, he find you ſleeping. And although we know not the exact time when this great and dreadful day ſhall be, yet we may be ſure that it is not far off; for he that hath told us, that he hath decreed and appointed it (whoſe Word and Decree is true and faithful) hath likewiſe told us, *Rev.* 22. 12. (b) *Behold I come quickly, and my reward is with me.* The Apoſtle *John* could ſay, (c) *It is the laſt time.* And *Paul* termed the Primitive Chriſtians thoſe *upon whom the ends of the world are come.* *Eliab*, a learned man, of great eſtimation among the *Jews*, Prophecied that the World ſhould laſt 6000 years, 2000 before the Law, 2000 under the Law, and 2000 from Chriſt, to the end of the World. *Auguſtine* in his Book on *Geneſis*, againſt the *Manaches* ſaith, that the World ſhould laſt ſix Ages. The firſt from *Adam* to *Noah*; the ſecond, from *Noah* to *Abraham*; the third, from *Abraham* to *David*; the fourth, from *David* to the Tranſmigration

b Rev. 22. 12.

1 Joh. 2. 18.

1 Cor. 10. 11.

and *new name* here; that being juſtified by faith, thou maiſt appear ſpotleſs, before the Throne of God,
Iſa. 64. 6. not clothed with the *filthy rags* of thine own *righteouſneſs*; but with that Robe Royal of Heaven, and
y Gal. 2. 20. righteouſneſs which is (*y*) *by faith in the Son of God, who loved us and given himſelf for us.*

Now tho the Angels gather the
Mat. 24. 3. *Elect from one end of Heaven to the other*; yet Chriſt is ſo careful of his Children, that he will ſee all
z Job 19. 25. done himſelf. *He* (*z*) *ſhall ſtand at the latter day upon the earth:* He will be ſure that none of his flock be loſt; he will have an account of his full number before the World be ſet on fire, and this earthly Globe burnt to aſhes:
a Mar. 13. 32. (*a*) *But of that day and that hour knoweth no man, no not the Angels which are in Heaven, nor the Son of Man,* but the Son of God, the Everlaſting Word and Wiſdom of the Father knoweth all things:
Verſ. 35. *Watch ye therefore (for ye know not when the Maſter of the houſe cometh, at even, or at midnight, or at the*

cock-

cock crowing, or in the morning) leſt coming ſuddenly, he find you ſleeping. And although we know not the exact time when this great and dreadful day ſhall be, yet we may be ſure that it is not far off; for he that hath told us, that he hath decreed and appointed it (whoſe Word and Decree is true and faithful) hath likewiſe told us, *Rev.* 22. 12. (b) *Behold I come quickly, and my reward is with me.* The Apoſtle *John* could ſay, (c) *It is the laſt time.* And *Paul* termed the Primitive Chriſtians thoſe *upon whom the ends of the world are come.* *Eliab*, a learned man, of great eſtimation among the *Jews*, Prophecied that the World ſhould laſt 6000 years, 2000 before the Law, 2000 under the Law, and 2000 from Chriſt, to the end of the World. *Auguſtine* in his Book on *Geneſis*, againſt the *Manaches* ſaith, that the World ſhould laſt ſix Ages. The firſt from *Adam* to *Noah*; the ſecond, from *Noah* to *Abraham*; the third, from *Abraham* to *David*; the fourth, from *David* to the Tranſmigration

b Rev. 22. 12.

1 Joh. 2. 18.

1 Cor. 10. 11.

migration of *Babylon*; the fifth, from the tranſmigration of *Babylon* to the coming of Chriſt; the ſixth, from the coming of *Chriſt* in the fleſh, to his coming again to Judgment.

Now if the Apoſtles and holy men, ſo long ago, did conclude their time to be the *end of the world*, and their days the *latter days*, who cannot but expect the Kingdom of God now near, yea very near
dMat. 24. 33. (d) *even at the doors?*

But tho Men know not when this great and General Day of Judgment ſhall be, yet may all aſſure themſelves that their particular Judgment at their Death, is not far off. And they that are caſt then, may expect ſentence conform, at the Great and dreadful
e Heb. 9. 27. (e) Day of Judgment: and with the rich men and Kings of the
f Rev. 6. 15. Earth, (f) *Hide themſelves in the dens and rocks of the mountains, and ſay to the rocks and mountains, Fall on us, and hide us from the face of him that ſitteth on the Throne, and from*

from the wrath of the Lamb; for the great day of his wrath is come, and who ſhall be able to ſtand?

From the horror and vengeance of which day the Lord deliver all true-hearted Chriſtians. *Amen.*

A Prayer.

LORD, *I know that thou art the* Righteous Judge of all the World, *and that I ſhall ſtand before thee at the laſt and great day of Judgment, to receive according to what I have* done in the body, whether good or evil.

But thou art ſo holy O God that the Heavens are not clean in thy ſight, and thy Angels thou chargeſt with folly; how much more abominable then is filthy man, which drinketh in iniquity like water; that dwelleth in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moth? Job 4. 18, 19. & 15. 15.

Enter not then in judgment with me, thy unworthy ſervant; for in thy ſight ſhall no man living be juſtified. Pſal. 143.

O thou who art now my Advocate with the Father, and knowest my poor, weak, and fainting condition, be a merciful Judge to me that day wherein all flesh shall stand before thy judgment-seat; and now give me a wise and understanding heart, that I may make it my daily business, to ballance my accounts in time, that when the Books are opened, my sins may be found blotted out, with the sins of Israel *and* Juda.

Rev. 2. 17. *Give me the* New Name, *and* White Stone; *that when I appear before thee, I may in Christ receive the full sentence of Absolution; and inherit that state of Eternal Glory, wherein I may praise thee, world without end.* Amen.

MEDI-

MEDITAT VII.

Of Eternity.

Dan. 12. 2. *And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.*

Verſ. 3. *And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the Stars for ever and ever.*

ETernity is a *Circle* without a Center, a *Line* without a Limit, 'tis an endleſs *twiſted clew* of two party colour'd thread, a *Ring* enamel'd with black and white; 'tis an endleſs *Duration* of day and night, light and darkneſs, of everlaſting joy and everlaſting ſorrow, infinite gladneſs and infinite ſadneſs. One may, to good purpoſe, meditate on many things,

but Eternity is bevond our conception and apprehenſion. *Time* is its ſhort parentheſis, and no temporal Creature can comprehend it. It admits of no Definition, being all *Differentia* and no *Genus*. It can neither receive *Majus* nor *Minus*; it doth not admit of *more* or *leſs*, an individible point that can neither be augmented nor diminiſhed. It can neither be numbered, added, multiplied, ſubſtracted, nor divided. 'Tis an endleſs *Now* that admitteth neither of *Prius* nor *Poſterius*, firſt nor laſt; and altho to our apprehenſion we divide E-ternity *a parte ante*, and Eternity *a parte poſt*, or *from Eternity*, and *to Eternity*; yet it is all one and the ſame, and only expreſſed after this manner, to declare God's working, and the change of the Creatures in time, tho God and Eternity ſtill remain unchangeable. For which cauſe God termed himſelf to *Moſes*, *I AM*, to ſhew his Immutability, in reſpect both of *Being*, *Ubication*, *Working* and *Duration*; and that God

God is neither *first* nor *last* in respect of himself, but of us his Creatures.

The serious thoughts of *Eternity* is enough to astonish and stupifie the most daring and audacious sinner; and stop him in his course to Hell. *Ever* is a long word; it will laste beyond time: it will be a word when the World is worn out of fashion. I once went to visit a Learned Man on his Death-bed; who would speak nothing but sigh out that astonishing sentence, *Æternitas, Æternitas, quam longa est Æternitas.* O Eternity, Eternity, how long art thou *Eternity.*

O Man then! consider the shortness of thy life here, and ballance the number of thy days with long lasting *Eternity.* He whom the thoughts of *Eternity* will not scare from sinning, will never leave sin till (a) *Time be no more,* and his short life swallowed up in *long, long Eternity.* There cannot be much spoken of it, for the mind cannot comprehend it, nor

(a) Rev. 10.

the tongue expreſs it; as well ſaid the Poet.

I can perceive ſome twilight skie,
Of all our new Philoſophy;
But this long endleſs interjection,
Know not by firſt nor laſt conception;
Only I think I hear it cry,
I'm endleſs long Eternity.
It Time ſurvives; and yet I'm told
It ſelf was never a minute old.

All the ſand of the Sea cannot cypher out *Eternity*; neither can the ſum of its continuance be brought to a period; but remember what *Solomon* ſaith, *Eccleſ.* 11. 8. *If a man live many years, and rejoyce in them all, yet let him remember the days of darkneſs, for they ſhall be many.*

No *Syllogiſm* conſiſting of four *terms*, is good and valid but this one, a holy *Life*, a happy *Death*, and a joyful *Reſurrection*, conclude in a Glorious and bleſſed *Eternity*. The *Concluſion* cannot be deny'd; *Dixit Deus ergo eſt verum.* "*God who cannot lye*, promiſed *Eternal life, before the world began*, to all true and faithful Believers, who

* Heb. 6. 18. Tit. 1. 2.

per-

persevere in well doing to their lives end.

Now to God Allsufficient, the *Father*, the *Son*, and the *Holy Ghost*, be ascribed all Glory and Wisdom, Thanksgiving and Honour, and Power, and Might, for ever and ever. *Amen.* 16.57.15.

A Prayer.

O *Thou that inhabitest* Eternity, *and dwellest in Light inaccessible, who fillest* Ubiquity, *and livest for ever; whom the eye of Mortality cannot behold, nor Mortal man know nor consider aright.*

I, who am temporal dust and ashes, fall down before thee, acknowledging that I am unworthy of the least of thy mercies; as being a sinner in the loyns of my first Parents, conceived in sin, *born in iniquity, and guilty, since I came into this world, of all manner of sins, of Omission and Commission, of Thought, of Word, and of Work.*

When I think of thy Holiness and Majesty, and my own uncleanness and unworthiness, I am ready to despair

of Life, and Eternal Salvation. But when I meditate on thy Goodneſs, and
1 Joh. 2. 1. conſider thee as an all-ſufficient, merciful and ſoul-ſaving God, and the merits of thy Son my Saviour, who laid
Eph. 2. 7. down his life for me, and all true Believers, and maketh Interceſſion for us at thy hands; I am raiſed to a lively faith to lay hold on thy promiſes, to hope for Remiſſion and Reconciliation, and extoll the exceeding riches of thy free-grace, and unſpeakable mercy.

Pardon me, good God, my innumerable tranſgreſſions, and let me be thine that I may live and praiſe thee for ever and ever.

2 Cor. 7. 1. Set thy mark upon me, and honor me with the title of thy Servant.

Cleanſe and keep me from all filthineſs, both of the fleſh and of the ſpirit; that I may live the reſt of my days conform to thy holy will and com-
2 Sam. 7. 13. mandments, and no more provoke thee to wrath and indignation againſt me.

And if, through weakneſs I commit iniquity in thy ſight, chaſten me but with the rod of men, and with the ſtripes of the children of men, but ſuffer not thy mercy to depart from me.

And

And ſince of my ſelf I am able to do nothing acceptable in thy ſight, I humbly beg, in Chriſt Jeſus, thy gracious aid and aſſiſtance to ſupply my wants, ſtrengthen my weakneſs, and to conduct me to my lives end; that thou maiſt be all in all, *and that all* Beings *may praiſe and glorifie thee, World without end.* Amen.

FINIS.

A Prayer.

PRaiſe waiteth for thee, O God in *Zion*, and unto thee ſhall the Vow be performed. O thou that heareſt Prayer unto thee ſhall all fleſh come. Thou madeſt the World by thy Power, and ruleſt it by thy Wiſdom: out of thy free-will and mercy thou didſt redeem us, when we were loſt, ruined and undone. Thou ſenteſt thine own, only, beloved, begotten *Son*, out of thy Boſom, to remove the Rubbiſh of the Covenant of Works, which was like to ſtifle

ſtifle us all to death, and ſet up the ſtately Banquetting-houſe of thy free Grace, with a free welcome and invitation to all who are willing to come. But we have ſlighted thy Commandments, neglected thy Ordinances, and lightly eſteemed the means of our Salvation. Therefore art thou angry with us, and the Rod of thy wrath is ſtretched out againſt us, as it appeareth this day. But what ſhall we do unto thee, *O thou preſerver of Men*; Thou ſpaneſt Heaven with thy hand: Thou hangeſt the Earth upon nothing, and the Inhabitants thereof are but like a handful of Graſhoppers before thee. Yet we are thine, we're duſt, but we're thy duſt: If we be frail, we're thy Creatures; and if we be ſinful, thou ſent us a Saviour: By whom ſhall we riſe if he who made us overthrow us? Good GOD we are the clay, and thou the Potter. Thou art the Shepherd, and we the ſheep of thy paſture; be not wrath very ſore, neither deſtroy the work of thine

thine own hands: We are but like ſtubble before the fire of thy wrath: And, put in the ballance with thee, as nothing. Good God heal our backſlidings, love us freely, pardon our tranſgreſſions: Let the beams of thy free Grace break through the dark cloud of our iniquities: manifeſt the glory of thy mercy in ſaving us, and not thy juſtice in condemning us. Remove the ſtumbling block out of the way of thy people. Let error fly, Schiſm vaniſh, and Hereſie be no more found. Guide our feet in the way of truth: Unite all Nations in peace and love, that the light of thy Glorious Goſpel may ſhine, from the riſing of the Sun, to the going down of the ſame: That the knowledg of the Glory of God may cover the earth, as the waters do the Sea. Let all the Kingdoms of the World become the Kingdoms of thy Son Chriſt. That as there is but one Shepherd, there may be but one ſheepfold. Gather the out-caſts, bind up the broken hearted,

hearted, bring back the ſtrayed, that none may hurt nor deſtroy, in all thy holy Mountain. That thieves and robbers may devour thy flock no more; but that we all may rejoice in the God of our Salvation: as *when the Morning Stars ſang together, and all the Sons of God ſhouted for joy.* And this we humbly beg for his ſake whom thou haſt appointed to be heir of all things, thy Son our Saviour. To whom with thee, and the Holy Ghoſt be Glory, Honour, and Praiſe, World without end. *Amen.*

14 JU 59

ERRATA.

PAge 12. line 14. for *Solon* read *Elon*. Pag. 14. l 11. f. Table the Moral Law, r. Table of the Moral Law. Pag. 21. l. 22. f. exclaim'd r. exclaim. Pag. 24. l. 14. for ſuch r. ſuch. Pag. 25. l. 11. f. ſpares r. ſpanneth. Pag. 46. l. 1. f. ſitten ſins r. ſiſter-ſins.

The

The Glaſs of Vain Glory: Or, a View of the World's VANITY.

I. (A) THE World's a Tennice-Court, Man is the Ball,
Toſs'd againſt the Wall.
High-ſoaring Thoughts, and languiſhing deſpair,
The Rackets are.
Content's the Cord; Extreams above and under,
(Like Claps of Thunder)
Teach all who build their Thoughts in Towers of Air,
To heed (ſince fall they muſt) the fall be fair.

II. (B) Laſt Night I look'd up to Prometheus's Sky,
Where I did ſpy
A Star, whoſe Greatneſs was with Glory mixt,
But was not fixt.
For, when the *Pleiades* began to play,
It ſhrunk away:
And taught Aſtronomers by this to know,
That Meteors are no ſubſtance, but a ſhow.

III. (C) Then to the Church I went, thinking to pray,
(For it was Holy-day.)
But lo the High Prieſt's Ghoſt from far did cry,
Ah come not nigh.
Our Sanctuary is with Blood defil'd,
And Truth exil'd,
Beth-el Beth-aven is, Doeg *doth tread down*
The Prieſtly Mitre, and Imperial Crown.

IV. (D) Affrighted then with horrid Thoughts, at laſt
Mine Eyes I caſt,
Up to Great *Charles's Wain*; where ſoon I found,
That *Boreas*-Wind
Had blaſted all his Hopes; and made him try
Th' uncertainty
Of humane Glories; which with flattering ſmiles,
At firſt embraceth, but in th' end beguiles.

V.

V. (*E*) Then Prophet-like to *Askalon* I went,
And cry'd Repent;
But whilst I preach'd, the *Philistims* fill'd up
Their Father's Cup.
Down *Dagon* fell, was of his Limbs bereft,
Stumps only left.
Thus putrid Members are cut off as dead,
Which (Monster-like) swell bigger than their head.

VI. (*F*) In Storms of State, I then did cast an Eye
On Loyalty;
And saw those *Pilots*, who by adverse Gales,
Had lost their Sails,
Both with their Fortunes and Courageous hands,
Buoy all the Sands.
Yet their reward (for all their watchful Care)
Was empty Triumphs, blasted with despair.

VII. (*G*) Then I beheld, when it was past high Noon,
Sol tumbled down:
Whom an incensed Vapour did supply,
In Majesty;
Whose burning Beams did suddenly unclose
A lovely *Rose*,
But (as it sprang up to its greatest hight)
Like *Jonah*'s Gourd it wither'd in a Night.

VIII. (*H*) Then to the Court I went, hoping to find
Ease to my mind.
But *Tymists* there had darkened by (deceit)
Both Church and State.
Hamans contriv'd (their Greatness to enjoy)
Both to destroy:
And *Sechems* Tribe had sacrific'd (in spite)
Their crying Conscience, to their Appetite.

IX. (*I*) Then, like a Hermit, to the Woods I came,
And view'd the same,
I saw the Thorn present the *Mirtle-Tree*,
With *Aegypt*'s Bee.

An

An Artificial *Hocus* God to eat,
As't had been meat.
The *Orange* 'rose, and gave the *Thorn* the lye;
There's none can make, or eat a Deity.

X. *(K)* At last then for an Object, I did take
The *Zodiack*:
But there *Aquarius Leo* did Eclipse,
All but the Hips.
Then stupify'd, and blushing (like a *Maid*,)
I sigh'd and said,
Crowns are but Cobwebs, and the Fate of Kings
Are weighty Waves, born up with Warlike Wings.

XI. *(L)* 'Tis strange to see how Spiders oft do spin,
A trifling Gin,
To catch a Fly: But man (with anxious Care.)
Contrives a Snare,
For his own Feet. And whilst that wretched he
Strives to get free,
In vain he toils; for who can shun a fall?
When God writes *MENE TEKEL* on the Wall.

XII. *(M)* Farewel then Brain-sick Pleasures get
Let me alone; (you gone,
I'll drink the Brook, and eat my Honey-comb
Of Peace at home:
Not striving to be great, but good; for lo,
Th' Effect doth show,
That outward guildings do not serve to hide
The rotten ruins of an inward side. By *P. K.*

C L A V I S.

[*A*] THE Duke of *Buckingham*, slain by *John Felton* at *Portsmouth*, *Aug.* 24. *Anno* 1628. [*B*] The Earl of *Strafford*, Deputy of *Ireland*, who was Beheaded on *Tower-Hill*, *Jan.* 23. 1641. [*C*] *William Laud*, Archbishop of *Canterbury*, who was Beheaded on *Tower-Hill*, *Jan.* 10. 1644. [*D*] King *Charles* the First, who was Beheaded at *Westminster*-*Jan.* 30. 1648. *Boreas*-

Wind

Wind is the *Scotish* Army, which delivered up the K. to the *English*. *Carolus Rex* [Anagram] *Crac ero Lux.*

VtCeCIDIt CaroLVs, *CasV pro CIJVs atro CI,*
Cras LVX In CæLo, CLarior InqVIt ero. } 1648

[E] The obstinacy and downfall of Traytors and Regicides, after the Death of *Oliver Cromwell.* [Anagram] *O vile cruel Worm.* [F.] The *Belisarian Tribe* of Loyal Cavaliers, (who for their Service) were rewarded with *Liberty to beg.* [G.] The sudden Death of King *Charles* the Second, *Febr.* 6. 1684. K. *James's* Succession and overthrow of *James* Duke of *Monmouth*, who was Beheaded on *Tower-Hill*, *July* 15. 1685. [H.] Bad Councellors, and Wicked Hypocritical Men, who turn with the Times, love the easiest Religion, and change for Interest's sake, to fawn favour with their Prince: according to that, *Regis ad exemplum totus componitur Orbis.* [I.] As the Idolatrous *Egyptians* Worshipped a real visible *Ox* instead of *Apis*, or a *Bee*: So did Father *Petre* and others, lately perswade Q. *Mary*, and all Papists in *England*, to Adore, Worship, and Eat, visible and real Bread, under the Name and Notion of an Imaginary *Transubstantiate God*, of their own making, till His Highness the Prince of *Orange* dispersed the Impostors. [K.] The Prince of *Orange* with his *Dutch* Forces, who (in his late Expedition) Landed in *England*, overclouded the King's Splendor, not concealing his Secret Faults. [L.] Kings, Princes, Peers, Nobles, and all Men in general, who are weighed in the Ballance and found wanting, *Dan* 5. 27. [M.] The Resolution of every good Man.

Judicium varium subitare, Libelle valeto;
Sorte tua Domini non tua pejor erit.

FINIS.